

THE
EVANGELICAL AND LITERARY
MAGAZINE,
AND
MISSIONARY CHRONICLE.

VOL. IV.

SEPTEMBER, 1821.

No. IX.

For the Evangelical and Literary Magazine and Missionary Chronicle.

REFLECTIONS ON A TRIAL FOR MURDER.

“Behold thy fellow culprit trembling there,
“And in his trial see a type of thine.”

I HAD often heard that there was something very solemn and interesting in the form of a judicial trial in a capital case, and felt some curiosity to witness the effect. Accordingly, understanding the other day, that a man was about to be tried before the Superior Court of Law for the County, upon a charge of murder, I resolved to attend the Court, and went over to the house at once. On entering in, I found the room already thronged with the numerous spectators, who had been drawn together by the excitement of the occasion. Making my way through them with some difficulty, I obtained a seat among the lawyers, and other gentlemen within the bar. The Judge was in his chair before me, the Clerk in his seat below, and the Attorney for the Commonwealth at a small table in front of him. The Sheriff was in his box at my left, and his Deputy in the other at the opposite side of the room. The Prisoner was in his place in the rear, guarded by the Jailer at his side.

And here, after a little while, upon a motion from the Judge, the Clerk rose, and with a trembling voice, proceeded to arraign the prisoner, calling upon him to hold up his hand, (a sign of admission that he was the person charged;) and then went on to read the indictment which was in the usual form, and, as I thought, highly solemn. I was indeed, particularly pleased to notice the recognition it contained of some of the most serious, and affecting truths of our religion. Thus, among other things, I observed that it charged the prisoner with having committed the crime, "not having the fear of God before his eyes." And here, I saw, was a direct acknowledgment of that great scriptural lesson, that *the fear of the Lord is the beginning of wisdom*, and the want of it the natural source of all iniquity. It was, in fact, in exact unison with the sentiment of the Psalmist, *the transgression of the wicked saith within my heart, there is no fear of God before their eyes*. But the indictment further charged the man with "being moved, and seduced by the instigation of the devil." And here too, I saw was another solemn truth of religion, often ridiculed indeed, and at the very moment perhaps when it is verified by the profane.

The Clerk having now finished reading the indictment, asked the prisoner what he had to say, "Guilty, or not Guilty?"—"Not Guilty," replied the poor culprit, with a voice that belied his words.—"And how will you be tried?" "By God and my country," said he, in the form appointed, whispered to him by the Jailer. By "the country," I understood was meant the Jury, the twelve "free and legal men" who were to try the cause. And for the phrase "by God," it was evidently a public and solemn recognition of the existence and government of that awful Being, who is the Judge of quick and dead, and is supposed to preside unseen in every court of law. It was also a declaration, that all human tribunals derive their rights to punish offenders, especially in capital cases, not from any imaginary "social contract," but only from Him, the sacred source of all judicial power upon earth. And it was besides, perhaps, a virtual appeal to the omniscience of the searcher of hearts, for the truth of the prisoners plea. It seemed, I thought, to say, so may God judge me on that day, as my defence is true on this; and strongly doubting his innocence as I did, it fell with evil omen on my ear. But I was relieved, at the instant, by the humane and pious supplication of the clerk, "God send thee a good deliverance!" May that God to whom thou hast appealed, enable thee to establish thy innocence on this trial, that

so thou mayest be acquitted by thy peers, and escape the fearful sentence of the law? Thus understood, my heart said amen to the prayer. Indeed, I could not sufficiently admire the tenderness of the law which had thus hallowed the principle, "that every man shall be presumed to be innocent, until his guilt is proved."

The Jurors who had been returned by the sheriff, and from the vicinage, were new severally called into court, and, one by one, directed to look upon the prisoner, while the clerk asked him, "Are you willing to be tried by that man?" For it seems he had a right of "peremptory challenge," as it is called, that is, of refusing his peers, (to the number of twenty at least,) without assigning his reasons, and this in favour of life. The Jurors received were called to the book, by fours, and the words of their oath as I caught them, were, "you shall well and truly try the issue between the Commonwealth and the prisoner at the bar, and a true verdict render according to the evidence—so help you God." And here again, I was led to reflect upon the importance of religion in all the dearest concerns of life. For what would be the worth of such an oath if there were no God to hear it, or to punish its infraction? But as it is, how great is the virtue of those little words—"so help you God!" And what a sacred security do they give to an innocent man, for the safety of his life and liberty! The whole pannel being thus sworn, the clerk informed them that the prisoner was there to answer the charge in the indictment, which he now read to them, that he had pleaded "not guilty," and put himself upon his country; he added some words which I do not distinctly retain, concluding with, "look upon him, gentlemen, and hearken to his cause."

The witnesses for the Commonwealth were now sworn, and examined by the attorney, then cross-examined by the counsel for the prisoner, and re-examined by the attorney. Then the witnesses for the prisoner were sworn, and questioned by his counsel, then by the attorney, and then by his counsel again. This long and rather tedious proceeding wore out the day—candles were brought in—and the pleadings began. And here my attention was roused and gratified by the plain and able speech of the good old Prosecutor, who stated the evidence and the law with great force, and clearness, and called for the conviction of the prisoner, with a mixture of firmness and tenderness that was truly affecting. On the other hand, I admired the fine and eloquent defence of the advocate, who exerted all the power of his genius, blending

fact and fancy, argument and pathos together, to commence and persuade the Jury of his client's innocence, or at least to insinuate a doubt of his guilt. All this time, I marked with interest the countenances of the Jurors, who seemed to hang upon the speakers lips, suspended between conviction and inclination, and anxious, I thought, to catch some good excuse for saving the culprit's life. I marked too the face of the poor wretch himself, bent with earnest and eager anxiety upon his counsel, as if he would aid his words by his own unutterable looks; and I remembered, with a new impression, that saying of the Apostle, *And if any man sin, we have an advocate with the father, Jesus Christ the righteous.* But the case was now finished. The Judge said a few words upon the law, referring the whole to the Jury—and the Sheriff led them away to their room.

There was here a short time for reflection, whilst we all waited for the verdict, and I was well disposed to improve it. After all that had passed indeed, I could not help feeling a human concern for the fate of the prisoner, whose life was now hanging by a hair. Add to this the whole form of the trial, from that air of religion which it breathed, very naturally inspired devout reflection. I felt myself, as it were, carried out from the scene before me; and my spirit was wrapt away beyond the world. I remembered that the Scriptures spoke of another day, and another trial in which I should have to bear a part myself. A few more suns and moons, thought I, and the distinctions of this house will be forgotten, and we shall all stand together, as fellow culprits, at the bar of God. Yes, *we must all appear before the judgment seat of Christ*, and give account of the deeds done in the body. And what have they been? And when we are called upon to answer the charges of the law against us, what shall be our plea? Can we say "not guilty?" Can we say "not guilty," when our Judge himself has told us, that *by the deeds of the law there shall no flesh be justified*, or acquitted, *in his sight?* Can we say "not guilty," when we know that we are to be tried by God and our country. By God, the searcher of hearts, in the person of Jesus Christ, and our country, the saints in glory, our peers shall we dare to call them? Alas! there will be no right, no power of challenge here! And what need of swearing witnesses against us, when *our own hearts shall condemn us*, and *God who is greater than our hearts, and knoweth all things?* Ah! there is no doubt about the law, no doubt about the fact; and all the eloquence of angels cannot blanch our cause. Guilty, and

self-convicted. At this moment, I was roused from my reverie by the voice of the Sheriff, calling out to the crowd, "make way for the Jury;" and they stood before the Clerk—there was silence as in the chamber of death. "Have you agreed upon your verdict?" "We have," said a faltering voice. "And who shall speak for you?" The foreman presented himself in front before them. "Gentlemen, look upon the prisoner"—all eyes were turned upon the unhappy man, who read his doom in the pale faces of his peers; and I saw that his hope was giving up the ghost. "How say you," said the Clerk, "is he guilty of the murder of which he stands indicted, or not guilty?" "Guilty," said the foreman, with a low voice, drawing his breath after the word with a deep sigh. "And so you say all?" "All, all." A murmur of approbation ran through the assembly.—"Sheriff look to the prisoner," cried the clerk—and the crowd retired.

For myself, I did not feel disposed to mingle with the throng; but rather stole away alone to my home and bed. And here, for some time at least, it was in vain that I wooed sleep to my pillow. The vision of the unhappy man, now under sentence of death for his crime, was before my eyes, and I could not chase it away. Guilty indeed as I believed him to be, I still felt that he was a man, my fellow-creature, my my fellow-sinner, perhaps less criminal in the sight of God than myself, (for who can fathom the depth of his own iniquity?) and the words of his counsel, "if he is unfit to live, he is more unfit to die," were still trembling in my ears.—Again my spirit stole away to the day of Judgment. Again imagination placed me at the bar, and conscience ordered me to hold up my hand, which soon fell with its own guilty weight. Called upon to answer for myself, in vain did pride whisper me to say "not guilty"—the words lingered upon my lips, and I could not utter them. The law of God in all its purity and spirituality was brought home to my apprehension, *sin revived*, and *I died* with mortal fear. O! how precious appeared to me then the words of holy writ, *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. For Christ is the end of the law for righteousness to every one that believeth in him.*—Yes indeed, cried I, and may I not add with Paul, (though with a fainter hope,) *I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, until that day?* The thought was divine—I seized the gracious moment to breathe forth a prayer for acceptance in my Redeemer—and fell into a soft and calm sleep.

HINTS TO PREACHERS.

[Who is the author of the following communication?—We really do not know. Our general rule is, not to publish the Essays of an unknown correspondent. But in this case we have determined to make an exception. It is highly important that there should be a good understanding between ministers and the public on the subject of preaching. The apostle Paul shewed consummate skill and wisdom in adapting his discourses to different descriptions of men. Compare, for illustration, the sketch given of his sermon to the Athenians, with his charge to the Elders of the church at Ephesus, or any of his discourses to his own countrymen. In this discrimination of character, this adaptation to times and circumstances, many preachers are very deficient. Their judgment and discretion might be improved, if they would take counsel oftener than they do, from those whom they are called on to instruct. Much benefit might be derived from a candid attention to the objections made to one's manner of preaching by sensible laymen. If ministers attribute them to the natural opposition of the human heart to religion, and regard them as evidences of their own fidelity in proclaiming unwelcome truths, they pretty certainly are not likely to mend their manner as they grow older. We have before us a number of hints manifestly written by a very sensible and acute observer. There are some "palpable hits." We give them a place, because we most earnestly wish to see the intellectual character of the clergy raised. The want of suitable Theological Seminaries among us is indeed a great difficulty—and many seem resolved that this want shall not be supplied. And herein our case seems to be hard. We are censured for our imperfect attainments, and yet the facilities of improvement are denied. Still, however, it may be of great use to our clergymen and students of Divinity to hear what a layman of no ordinary attainments, (as his communication will show) has to say about us. He has indeed, *as we think*, in some cases gone too far. We fear that some of our readers will suspect, that the writer, having himself smarted under the lash, but having now the whip in his hand, is determined "to pay us for the new and the old." Now we should be really sorry for this; because while the suspicion is, as we believe unfounded, the indulgence of it will preclude all advantage from these hints. It is always unhappy for a censor to push his rebukes to extremes. Yet the clergy ought not to flinch from things of this sort; for if their reputation for talents and eloquence cannot sustain such remarks, it sadly wants mending. Then as they say in the British Parliament, *Hear him!*]

A friend offers the enclosed contribution to the Evangelical Magazine. It contains remarks on the manner of preaching among us, which are part of the fruits of more than forty years seeing and hearing. The writer has not seen these remarks made by any one else in our public prints, and it strikes him as proper that they should be brought to the notice of our preachers. Public speakers are often unconscious of their own faults; and errors must be known to exist before we can expect that they will be corrected. To tell men of their errors is an ungrateful, yet a useful and necessary office. It is, indeed, one of the painful duties of humanity.

and it is in this light this contribution is offered. The author of them has no desire to be known; and as there is nothing personal in the remarks and consequently no responsibility to be encountered, he presumes that there is no necessity that he should be known. A guilty conscience often appropriates as personal what was meant as general: and there are dispositions more prone to resent than to be thankful for the best intended admonitions. The author neither asks thanks, nor courts resentments.

HINTS TO PREACHERS.—No. I.

“One good turn deserves another.”

Old adage.

Goochland County, Sept. 1st 1821.

DEAR SIR,—It has sometimes occurred to me, while I have been listening to a sermon, that the preacher would like to know what effect he is producing on his hearers; whether he is accomplishing the purpose at which he aims, or falling short of it; whether he is interesting his hearers, or tiring them; whether he is feeding his flock, or inflicting on them a needless and profitless penance; and, upon the whole, whether it would be better for the cause, that he should continue its advocate or withdraw from it and leave it to abler hands. I have *sometimes* thought that I have seen the countenance of the modest minister asking this question and imploring an answer: *sometimes*, I say; but very rarely; because, even in this solemn and awful undertaking, and with preachers of the most sincere intentions, I do confess that this modesty and self-distrust are very rare: the far more common sentiment of the preacher appearing to be an entire satisfaction with himself and an equally entire indifference, or rather thoughtlessness, whether his congregation think well or ill of him. Now Sir, I think it would be well that there should be a better understanding between ministers and their congregations on this point. I am a layman; I hope a believing christian; nor do I go to church to play the critic on the performance of ministers. I make this profession, knowing that I am to answer for it hereafter: and with this knowledge, I repeat it. No Sir: so far as I can judge of myself, I go to church with the portals of my mind and breast thrown open, wide, to all the powers of the preacher—and if he send me home a censorious critic, instead of an humble and praying christian I conclude, I think fairly, that the fault is

at least in some degree, in the manner of the preacher, not wholly in the temper of my mind. And yet, knowing as I do, the treachery of my own, in common with all other hearts, it may be that the fault, at least, lies altogether in the spirit with which I listen, and not in the preacher; and this may be one of the stratagems of the arch enemy of souls to render me impenetrable to the efficacy of the pulpit. Yet as this same arch enemy of souls is at work on preachers as well as hearers, it may be, that he will whisper the aforesaid suggestion to *them* with a view of rendering them deaf to criticism, and obstinate in their impotence to overturn his dominion. Now as we are aware, on both sides, that this treacherous incendiary is at work between us, and as it is of great consequence to the cause to which we all wish well, that we should lay our heads together to counterplot him by mutually telling each other the naked truth, I propose that we enter into this legitimate and even commendable (I will not add the prostituted word "*holy*") alliance. You preachers stand more in need of it than we do, for *you* tell *us* our own, as you ought to do: but who returns the favor to *you*? You are in this respect like Princes. You have many flatterers, few, perhaps no friends: for who will tell you of your faults in the pulpit—I mean your faults as public speakers? for I doubt not that the members of your congregation may, occasionally, question your doctrines. But as to your manner of speaking—and the character and measure of your faculties for this high and solemn office—how few are there who are qualified to judge? and of these, how much smaller the number that attach sufficient importance to the subject to trouble either you or themselves with a written communication about it? With regard to the mass of the congregation they are either too light and frivolous to attend to the preacher's manner or matter: or too devoutly and seriously occupied to attend to aught but the awful character of the religious exercise in which they are themselves engaged. The result of all which is that while *you* give *us* our own, *without sparing*, (as it is your duty to do) *you* escape, "*Scot free*:" the weak, the ignorant, and the vicious among you (for even in the revered order of clergy there are such characters) enjoying that privilege of the sanctuary, which the more meritorious would be glad to exchange for the friendly freedom of the most unreserving criticism. In this posture of things, all the great critics silent, and all the *mediocre* ones too busy, or too idle, or too discreet to tell their minds, what is to be done? That something ought

to be done I am conscientiously satisfied;—and though I shall probably be thought to have as little claim to a *calling* to this work, as some of those to whom I have alluded may, possibly, have to the ministry of the gospel, yet, for want of a better censor, I shall follow their example in making the experiment, abiding as they must do by the tribunal of the public judgment; and very willing, on my part to retreat and to be silent, the moment I discover that I am either doing no good, or doing more harm than good.

I do not propose to retail the rules of learned critics, in regard to pulpit eloquence, nor to repeat the breaches of those rules complained of in foreign parts. My remarks shall at least have the merit of being home-spun, and taken from practical life among ourselves: and I shall offer them as they arise without any attempt at method.

1. I think there is a want of talents in the pulpit, among all the religious denominations. In each it is true, there are men of great talents and information. But their number is very small compared with the whole number employed in the ministry. It may be answered that this is equally true with regard to other professions, statesmen, lawyers, and doctors. I do not think it equally true, in the only light in which the comparison can be of any use—among the men who succeed and who, on that account, are prominent in the public view, the talents of the other professions are in my opinion far superior in each to the talents actually, and actively employed in the ministry of the gospel. If a lawyer, for example, does not display some force of talent, two or three years put him *hors du combat* and his voice is heard no more, on *great occasions*. This, however, is not the case I find with ministers of the gospel: for it has been my hard fortune to encounter, again and again, in different parts of the country the same sad drone whom, having once heard, I had hoped I should hear no more. It seems that these men once saddled upon the world, are to sit upon us like incubuses—there is no getting clear of them—we can neither stir, nor cry out—the act of incubation continues, intermits and is renewed at their pleasure. Were such men lawyers they would soon be silenced by the want of employment. No suitor would permit them to put in jeopardy the most trivial cause, even by their voluntary services: and yet these men think themselves fit to be counsel for Heaven in the greatest of all causes, and their agency, if not rewarded, as I presume it must be, is, at least, permitted by the different churches to which they respectively belong. Now, Sir, in my humble opinion there is

some sad mismanagement here. I know it is written that God hath chosen the weak things of the world to confound the wise: but that was said in relation to those whom *God had* chosen; and whom having chosen, it was in *his* power to make and he did make them strong unto salvation. The previous and notorious ignorance of the Apostles, generally; the humble walk of life in which they had moved, and their individual impotency in all respects, rendered them fitter instruments for the display of the power of God. For when such men were heard to speak with tongues, that is, in all the languages used by the mixed congregations which they addressed, when they were seen working miracles, and baffling by their knowledge, argument and eloquence, the learned and disciplined infidels to whom they were opposed, it might well confound the wise to attempt to reconcile these facts with the very limited powers known to have been previously possessed by these humble individuals. They were obliged, therefore, either to refer them to the divine agency alleged by the Apostles, or to remain confounded by the impossibility of explaining them on any principles of human reason. Now in regard to the weak things of whom I have been speaking, it is very true that they, also, confound the wise, in some of the senses of the word *confound*: but not exactly in the scripture sense; the wise frequently find themselves confounded in the attempt to understand them; they are confounded with shame for the weakness, ignorance, vanity and conceitedness of the preacher; and they are confounded with surprise and amazement that they are permitted, by their respective churches, to disgrace *them*, and to degrade and dishonour the cause of religion, by their wretched and, not unfrequently ludicrous attempts to set it forth. For instance I have heard of a preacher in a neighbouring county, many years ago, who, intending to state and to answer the objection of some sinners that God was an *austere* man, and being ignorant of the true pronounciation of the word *austere* stated the objection thus: "some people says that God Almighty is an *oyster-man*." Now, Sir, what good effect could such a preacher produce on a congregation of sinners—unless, indeed, it is to be considered as a good effect to make men laugh, who are standing on the brink of everlasting destruction. I have given you one instance only and that may be thought an extreme one. I could, however, add many others, from real life, quite as ludicrous; but I forbear lest I be suspected of a design to treat with levity a subject on which I cannot trifle. Instances of such extreme and ridiculous

ignorance and imbecility may not be frequent; but between this, and the lowest admissible grade of ministers of the gospel, how wide a space is there and how many there be that walk therein! In short, among the preachers whom it has been my fate to hear, if one stranger out of ten be endurable, and one out of twenty, pleasing, I think myself very fortunate. That the ministers (I mean the active ministers, between whom, as to the frequency of their officiation, there is no distinction made) might be decimated,* not for destruction but for selection and use, and the rest silenced, with great advantage to the church and to religion, I have very little doubt: because whoever among you is not doing good is doing harm. A sermon can scarcely be neutral: if it does not move, it lulls and torpifies and contributes to render callous: if it gives no conviction, no light to the mind, it thickens the spiritual darkness which before enveloped it. The preacher who touches neither the heart nor the understanding, injures the cause which he has in hand, for he veils and obscures its natural power; he incumbers, instead of upholding; he darkens, instead of emblazoning. And if to this mere negation of power in him there be added any thing positively offensive in his manner, as if it be harsh and unfeeling, if it be proud and imperious, if it be vain and affected, ostentatious and conceited, or coldly or pompously formal, or heavy, drawling and phlegmatic, in short if there be any thing in it which justly offends good taste, or correct feeling, and more especially if there be (what is no uncommon thing) the farther addition of a coarse, vulgar and uninformed mind, I submit it to you whether such a man be calculated to advance the cause of religion: or rather whether he can without sin, be permitted to continue in the ministry of the gospel? And yet, Sir, we see not a few, but many such in the pulpit.

2. I have a farther remark to make on this head before I leave it: young men are often admitted too early to the ministry. He must be a rare young man, indeed, who can be of much service as a public minister. I do not like to hear from the pulpit a frothy, juvenile declamation, in a sort of blank verse, which has been obviously committed to memory in order to be spouted out on the congregation. I can bear such a thing from the *rostrum* of a school exhibition; but from the pulpit, and addressed to a grave and pious congregation of christians, seriously and deeply engaged in so solemn an act as the worship of God, I confess that it shocks me beyond all decent endurance. I do not know how it may affect others—

* Is not this a severe decision. *Edit.*

but for my own part, I confess, it puts my devotion entirely to flight—for in truth I cannot think it right to join in mocking God with a theatrical exhibition—instead of the reality, to treat him with a shew—instead of the heart, which he asks, to insult him with a puerile pageant. If young men stand in need of these rehearsals, let them go back to college or to a theological seminary—in my opinion the pulpit is not a proper place for such school exercises. Why, Sir; not long since—I heard a young preacher (and not a very young one neither) go through a long descriptive account of the fall of the Angels, in a sort of rhapsodical prose run mad, which he was manifestly spouting from memory; and continuing the history with a prolixity and minuteness of circumstance which seemed manifestly to say to the congregation—“Ho! ye—observe that I am on Milton’s ground—but mark with what superior majesty I tread it! Has Milton thunder like this, or lightning like that!!!” “Not exactly, Sir, I felt disposed to say, for I take your thunder and lightning, when compared with Milton’s, to be very much on a *par* with the fretting and snapping of a quill squib.” I repeat it, Sir, that such things shock me; and in the instance to which I have just alluded, it was very visible that the feeling of disgust was not confined to me; for those who knew nothing of Milton had yet natural discernment enough to see that the preacher was more intent on making a vain display of his own talents, than on preaching the cross of a crucified Redeemer; that he was vainly preaching himself and not a Saviour; and vanity is no where so universally shocking, to all ages and conditions of mankind, as when it shews itself in the pulpit. In the pulpit, above all other places, we expect to see an imitation of the meek and humble and lowly Jesus; and we recoil from it, as a species of sacrilege when we see the sacred desk converted into a stage for a montebank to play his tricks on.

It is very seldom, indeed, that a man has sufficient maturity and solidity of judgment, a sufficient store of information, and a sufficient knowledge of human nature, to enter the pulpit with advantage, until he is five and twenty or thirty years of age.* There are to be sure a few rare, very rare exceptions to this position; and when they occur they produce a powerful effect. For there is something much more affecting and more infecting, too, in the deep and tender piety of a youth than in that of an older man; and the display of great

* We think this remark very just. Our students of Divinity are too much in haste to be licensed. The remark may be extended to other professions.

Edit.

talents for public speaking, in early youth, is so much the more impressive, as it looks like immediate inspiration from Heaven. There is no deep mystery in this; whatever, admirable in itself, is most rare, is most striking—hence the fame of the English and American Roscii. But these instances of brilliant precocity are so rare and when they do occur their title is so indisputable, that the exception is admitted without difficulty. I speak not of prodigies; but of men in general, and it is to these that my remark is confined. Young men are, then, in general, much too crude and uninformed, themselves, to undertake to teach a congregation, of all ages, and, more especially such enlightened congregations as we have in our large cities and towns, and in the Atlantic states generally. Young men may do to instruct young children in the first principles of the christian religion. But our congregations are not made up of young children. They are composed chiefly of adults, of persons in middle life, and in old age: the greater part of them, too, as has frequently happened within my own observation, much better informed than the semibearded boy in the pulpit, who undertakes to be their teacher. Now when I hear such a boy, rehearsing to such a congregation, the first elements of religion which he himself has just learned, I cannot help feeling that there is an unseemliness in the case, which however pardonable in him because he knows no better, and probably means well, ought, nevertheless, not to have been permitted by elder christians, who have the government of the church in their hands, and who ought to know better what is due to the dignity and solemnity of public worship: I pray you, Sir, to turn your attention to the consideration of this subject, and if, with me, you think it an evil, to endeavour to have it corrected in *our* church, at least.

3. I do not think that we make a judicious distribution of our preachers.* I am not so visionary as to suppose that men of the first talents can be obtained, in sufficient number for all the demands of the church: talents of the second and third rate must be accepted, from necessity. Those, however, who are accepted might be better distributed, and I see no reason why the distribution should not be under the control of the respective churches. We have ministers who are quite competent to the instruction of the heathen: others who are sufficient for all the wants of sparse and less enlightened con-

* The writer does not seem to be as well aware as a *Presbyterian* should be, that the *people* of a particular church alone have a right to choose their preacher. The clergy have no power to interfere in this choice. *Edit.*

gregations in the interior and on the frontiers of our country: and others again, of greater information and a higher cast of intellectual character, up to the highest, who by a judicious selection, might be planted to great advantage and the happiest effect in our towns and cities, and along the whole of our sea-board back to the Alleghany,* when, from human causes which will always operate, there is more cultivation, knowledge and taste. We cannot alter the temporal condition of the world: we cannot make the East and West, the North and South change places. It is our business therefore to adapt ourselves to the existing state of things, and neither to call upon nor to permit a weak man to attempt a work beyond his strength; a pigmy to try to bend the bow of Ulysses. There is no occasion to dilate on this head: *verbum sat sapienti*. I will only add that the truly pious preacher will think it no humiliation to work in any part of the vineyard to which his church may think him best adapted, and to which they may, accordingly, assign him.

ONE OF THE LAITY.

REVIEW.

Remarks on the Internal Evidence for the truth of revealed religion. By T. ERSKINE of Edinburgh. 18mo. pp. 149. Philadelphia.

THIS little volume has excited a very lively interest in the country of which the Author is a native. Within a few months it passed through three editions. We shall be glad to see it equally current on this side of the Atlantic. It is the work, we understand, of an eminent lawyer, who was once an unbeliever; but is now, as far as one may judge from his manner of writing, an humble disciple of the divine Redeemer. He is certainly a man of ability; and presents his subject in a manner well calculated to arrest the attention, and make an impression on the mind of the reader. Especially, one will rise from its perusal with the desire to become better acquainted than ever with the holy scriptures. We have therefore determined to take notice of it more particularly in our Journal, than otherwise we should do of so small a work.

* What will our Trans-Alleghanean fellow citizens say to this? They think themselves (we guess) as much entitled to consult their taste, and possessed of as much taste to consult, as even the good people of the "Literary Emporium of America," and *De gustibus non est disputandum.*

Edit.

What is the *Internal Evidence* of Christianity? The introductory chapter of Mr. E.'s book is intended to answer this question. We live in a world in which various phenomena are continually presented to our observation; and we are desirous to know the causes of the events which take place around us. A system, which appears adequate to explain facts as they occur, is received as true; while that which appears inadequate is rejected. The relation of cause and effect is perfectly obvious; and man is instinctively desirous to classify the facts by which he is surrounded, according to this relationship. When the existence of a cause in nature is ascertained, and its ordinary operations known; then that whole class of facts which may be explained by the ordinary operations of that cause are justly attributed to it. Thus we reason from effects to their causes.

There is another process of reasoning by which we descend from a cause to effects. When once the existence of a cause and its ordinary mode of operation are ascertained, "we are prepared to give a certain degree of credit to a history of other effects attributed to it, provided we can trace the connection between them."

* As an illustration of this, I shall suppose, that the steam-engine, and the application of it to the movement of vessels, was known in China in the days of Archimedes; and that a foolish lying traveller had found his way from Sicily to China, and had there seen an exhibition of a steam-boat, and had been admitted to examine the mechanical apparatus of it,—and, upon his return home, had, amongst many palpable fables, related the true particulars of this exhibition,—what feeling would this relation have probably excited, in his audience? The fact itself was a strange one, and different in appearance from any thing with which they were acquainted: It was also associated with other stories that seemed to have falsehood stamped on the very face of them. What means, then, had the hearers of distinguishing the true from the false? Some of the rabble might probably give a stupid and wondering kind of credit to the whole; whilst the judicious but unscientific hearers would reject the whole. Now, supposing that the relation had come to the ears of Archimedes, and that he had sent for the man and interrogated him; and, from his unorderly and unscientific, but accurate specification of boilers, and cylinders, and pipes, and furnaces, and wheels, had drawn out the mechanical theory of the steam-boat,—he might have told his friends, "The traveller may be a liar; but this is a truth. I have a stronger evidence for it than this testimony, or the testimony of any man: It is a truth in the nature of things. The effect which the man has described is the legitimate and certain result of the apparatus which he has described. If he has fabricated this account, he must be a great philosopher. At all events, his narration is founded on an unquestionable general truth." Had the traveller committed an error in his specification, that defect would have operated as an obstacle to the conviction of Archimedes; because, where the facts which are testified constitute the parts of a system, they must, in order to produce conviction, be viewed in their relation to one another and in their combined bearing on the general result. Unless they are thus viewed, they are not seen as they really exist,—they do not hold

their proper ground. A single detached pipe or boiler or valve could not produce the effects of the steam-engine; and a man who knows no more about it than that it contains such a detached part, may very well laugh at the effects related of the whole machine; but, in truth, the fault lies in his own ignorance of the subject.' pp. 3, 4, 5.

These two processes of reasoning are applied to men and their actions. We read, and theorize on the history of an individual; and from the facts recorded concerning him, we are convinced that he was actuated, as the case may be, by ambition, avarice, or benevolence. We know that these principles exist, we understand their ordinary operation, and at once refer actions to that which explains them best. So too, we arrange, under certain classes, the characters with which we are acquainted, and readily believe any account of their conduct, which corresponds with their known principles and dispositions.

We reason in the same way respecting the *intelligence*, as the morality of actions. When an end is gained by suitable means, we refer the whole plan to *design*. And so when intelligence is combined with a particular desire, we before hand expect that schemes will be laid to gratify that desire. If an intimate friend of Julius Cæsar, had, in some distant part of the world, received an accurate history of his whole political career, he would at once have believed it—because he knew Cæsar to have been ambitious and intelligent—the history corresponds with what he knew of the intellectual and moral character of Cæsar—on the same principle that compelled Archimedes to believe the history of the steam-boat.

“In these processes of reasoning, we have examples of conviction, upon an evidence which is, most strictly speaking, *internal*,—an evidence altogether independent of our confidence in the veracity of the narrator of the facts.” It is obvious that on a subject entirely new to us in all respects, we can have no internal evidence.

‘Our acquaintance, then, with certain causes as necessarily connected with certain effects, and our intuitive conviction that this same connexion will always subsist between these causes and effects, form the basis of all our just anticipations for the future, and of all our notions of probability and internal evidence, with regard to the systems or histories, both physical and moral, which may be presented to us.’ p. 9.

Is the christian religion a subject of such a nature, that we may safely form a judgment of its truth from the character of the system, and its coincidence with the truth which we know concerning God and man? This is a question of importance, and as different sentiments are entertained concerning it, we “will also show our opinion.”

The very term revelation presupposes the existence of God and our relation to him. This is too obvious to require proof; and it seems to have been assumed by the inspired messengers of mercy, when, at the command of their master, they went forth to the heathen bearing the glad tidings of salvation. They every where announced themselves as inspired ministers of the great Jehovah, *authorised* to announce his will to their fellow-men. This is admitted: but it is said, and said truly, that the Gentiles, among whom the Apostles preached the gospel of the kingdom, having communicated with the Jews who were scattered among them, had derived many notions of God and his attributes from a prior revelation. These notions, however, were not received as a revelation; but merely as opinions delivered in the way of oral communication. Be this as it may—the heathen were thus better prepared to receive that revelation, which, as we have said, presupposes the existence of Deity. For all knowledge of the true God prepares us to receive farther information concerning him. One reason of this is, that as truth is consistent, new information harmonizes with knowledge before acquired. He then that has any just ideas of God, however obtained, is so far prepared to appreciate the internal evidence of Christianity. But let us suppose that a heathen, who has never had intercourse in any way with persons enjoying the light of revelation, finds in his own language a copy of the Bible. He reads it with attention, and meets with many curious and highly interesting particulars, concerning the creation, the original state of man, the apostasy, and the plan of redemption through the Lord Jesus Christ. Is it possible for him to be convinced by the study of that book, that it is a revelation from God? We think that it is. But how? And here we will take the most unfavourable supposition, that he has never heard of God. The term then, at first, conveys no idea to his mind. Soon, however, he finds that it represents an agent, to whom the existence of all things is ascribed. To this agent are ascribed eternal existence, infinite wisdom, and Almighty power. *There is a correspondence then between the effects produced, and the cause to which they are ascribed;* and this is according to a principle that may not improperly be called intuitive. In pursuing the study, the attention of this heathen student is often turned to his own moral nature; the relations which are familiar to his mind such as of father, son, &c. are recognised, the obligations which grow out of them, and which he has been accustomed to acknowledge, are forcibly stated and solemnly

urged; while new relations are opened to his view and new duties are laid on him. *In every instance, however, duty is shown to result from relationship, and corresponds with it; that is, as soon as the relationship is stated, and the duty enjoined, it is perceived that the injunction is reasonable.* If instead of this, he were to find a command to hate his benefactor, and to do injustice to his neighbour, at once a strong objection would rise in his mind against the whole system.— Again, in this wonderful book, he finds notices of passions of which he is conscious, and of uncomfortable feelings which arise from their indulgence. There is so exact a correspondence between all the representations on this subject, and his own experience, as to render in the highest degree probable all that is foretold of the ultimate and more fearful consequences of living in the indulgence of these passions, which now, while they afford transient gratification, produce protracted pain. Still farther, while he considers that he is a mortal creature and knows that he must die, he feels a longing after immortality: and he enquires with great solicitude, what shall be my condition after death? Now, it is found that this book throws light on the interesting question by which the mind is agitated; and thus is adapted to the condition of human nature. It is observed too, that, apart from the miraculous facts presupposed in the idea of a revelation, nothing is stated *contrary* to human experience, although there may be much that *goes beyond* it. In this way, and in a thousand other particulars, much internal evidence occurs, by which the positive testimony recorded in the book itself is corroborated.

It ought, however, to be distinctly understood that in forming a judgment on internal evidence, one does not pretend to determine before hand what sort of revelation it becomes God to make, or what plan to adopt for the salvation of sinners. But that which purports to be a revelation is taken; and that part of the facts and doctrines which falls within the range of human observation is examined, and compared with what we do before hand know to be true; and the evidence arises from this, that one tallies exactly with the other. Or if a fact, the manner of which is utterly beyond our comprehension, is recorded; it is seen that no useless tax is laid on human credulity, but that the fact affords a remedy adapted to the moral disease of our nature, or contains provisions for the supply of an urgent want.

These observations, which by the way might have been carried much farther, show, we think that there is an internal

evidence of the truth of Christianity; and that it is a subject worthy of most diligent consideration.

Some however suppose that the argument on this point, at least as it is generally handled, supposes a more perfect system of *natural religion* than has ever been formed by unassisted reason. And this seems to be the foundation of that prejudice which exists in some minds in relation to this whole subject. It is, in truth, very difficult to determine by any historical induction, what the mind of man, in his present fallen state, is capable of learning concerning God. For as to the ancient heathen, who had some worthy thoughts of Deity, it is not easy to say how far their minds were enlightened, if not by the direct light, at least by the reflected rays of revelation. And as for others, such as savages, they are certainly as ignorant of the splendid discoveries of modern science, as of the character of God as represented in the Bible. It cannot, however, be pretended that this ignorance in the first case is owing to any natural incapacity—the want of intellectual discipline fully explains the fact. And this want, ought to be taken into the account in the latter case also. But while this difficulty exists, the apostle decides that the works of God do so display the ‘invisible things’ of God, that they are without excuse, who do not acknowledge and honour him as God. Rom. i. 19—21. When this declaration of scripture is considered in connection with the facts that men instinctively inquire into the causes of the appearances around them, and that they are disposed to ascribe in a very high degree to superior beings the moral qualities which appear to them most excellent, it is perhaps not too much to affirm that every person who is in a condition to study the Bible, is also prepared to perceive the internal evidence of its truth.

‘The indications of the Divine character, in nature, and providence, and conscience, were surely given to direct and instruct us in our relations to God and his creatures. The indications of his kindness have a tendency to attract our gratitude, and the indications of his disapprobation to check and alarm us. We infer that his own character truly embodies all those qualities which he approves, and is perfectly free from all which he condemns. The man who adopts this scheme of natural religion, which, though deficient in point of practical influence over the human mind, as shall be afterwards explained, is yet true,—and who has learned from experience to refer actions to their moral causes,—is in possession of all the elementary principles which qualify him to judge of the internal evidence of Christianity. He can judge of Christianity as the rude ship-carpenter of a barbarous age could judge of a British ship of the line, or as the scientific anatomist of the eye could judge of a telescope which he had never seen before.’ pp. 11, 12.

The writer then remarks, that he who holds this scheme of natural religion, believes in its truth, because it urges him

to what is good and deters him from evil. In connection with this, he reminds us that the perfect moral tendency of the Bible is a ground on which it often rests its claims. It is taken for granted that what has a tendency to promote the moral perfection of our nature is so far true; and that the attainment of this character, will fit us for happiness in the spiritual universe of God. The constitution of our nature, it is truly said, requires particular views, in order to induce a particular state of moral feeling. We cannot be subjects of anger, love, &c. merely by endeavouring to be angry, or in love; there must be some object to excite the passion. Now the nature of the Christian doctrine is such, that its facts exhibit a striking view of all the moral qualities which can be conceived to belong to the character of Deity, and this in such a manner as to produce that combination of moral feelings which constitutes the perfection of man's moral character.

'When we read a history which authoritatively claims to be an exhibition of the character of God in his dealings with men,—if we find in it that which fills and overflows our most dilated conceptions of moral worth and loveliness in the Supreme Being, and at the same time feel that it is triumphant in every appeal that it makes to our consciences, in its statements of the obliquity and corruption of our own hearts,—and if our reason farther discovers a system of powerful moral stimulants, embodied in the facts of this history, which necessarily tend to produce in the mind a resemblance to that high character which is there pourtrayed,—if we discern that the spirit of this history gives peace to the conscience by the very exhibition which quickens its sensibility—that it dispels the terrors of guilt by the very fact which associates sin with the full loathing of the heart—that it combines in one wondrous and consistent whole our most fearful forebodings and our most splendid anticipations for futurity—that it inspires a pure and elevated and joyful hope for eternity, by those very declarations which attach a deeper and more interesting obligation to the discharge of the minutest part of human duty,—if we see that the object of all its tendencies is the perfection of moral happiness, and that these tendencies are naturally connected with the belief of its narration,—if we see all this in the gospel, we may then say that our own eyes have seen its truth, and that we need no other testimony: We may then well believe that God has been pleased, in pity to our wretchedness, and in condescension to our feebleness, to clothe the eternal laws which regulate his spiritual government, in such a form as may be palpable to our conceptions, and adapted to the urgency of our necessities.' pp. 15—17.

The author after stating the difference between his plan, and that of Bishop Butler in his Analogy observes.

'I mean to shew that there is an intelligible and necessary connexion between the doctrinal facts of revelation and the character of God (as deduced from natural religion,) in the same way as there is an intelligible and necessary connexion between the character of a man and his most characteristic actions; and farther, that the belief of these doctrinal facts has an intelligible and necessary tendency to produce the Christian character, in the same way that the belief of danger has an intelligible and necessary tendency to produce fear.' pp. 17, 18.

He then lays down three reasonable tests of religion: 1st, That it should coincide with the *moral*; and 2dly, with the *physical* constitution of the human mind; and thirdly, that it should be adapted to the *circumstances* in which man is found in this world. All these conditions he says can be proved to meet in the Bible.

In concluding his introduction, Mr. E. presents us with the following summary of the six sections into which his little work is divided:

'I. As it is a matter of the very highest importance in the study of religion, to be fully satisfied that there is a real connexion between happiness and the knowledge and love of God, I have commenced these remarks by explaining the nature of this connexion. I have here endeavoured to show, that the object of a true religion must be to present to the minds of men such a view of the character of their great Governor, as may not only enable them to comprehend the principles of his government, but may also attract their affections into a conformity with them.

II. I have made some observations on the mode in which natural religion exhibits the Divine character, and in which it appeals to the human understanding and feelings. And here I have remarked the great advantage which a general principle of morality possesses in its appeals to minds constituted like ours, when it comes forth to us in the shape of an intelligible and palpable action, beyond what it possesses in its abstract form.

III. I have attempted to show that Christianity possesses this advantage in the highest degree; that its facts are nothing more than the abstract principles of natural religion, embodied in perspicuity and efficiency; and that these facts not only give a lively representation of the perfect character of God, but also contain in themselves the strength of the most irresistible moral arguments that one man could address to another on any human interests.

IV. I have endeavoured to analyze some of the causes of the general indifference to or rejection of real Christianity, and to point out the sources of the multiplied mistakes which are made with regard to its nature. I have here made some observations on the indisposition of the human mind to attend to an argument which opposes any favourite inclination; on the opposition of Christianity to the prevailing current of the human character; and on the bad effects arising from the common practice of deriving our notions of religion rather from the compositions of men than from the Bible. Infidels are not in general acquainted, through the Bible itself, with the system of revelation; and therefore they are inaccessible to that evidence for it which arises out of the discovery that its doctrinal facts all tally exactly with the character which its precepts inculcate. I have here also illustrated this coincidence between the doctrines and the precepts of the Bible in several particulars. If the Christian character is the character of true and immortal happiness, the system must be true which necessarily leads to that character.

V. I have endeavoured to shew the need that men have for some system of spiritual renovation; and I have inferred from the preceding argument, that no such system could be really efficient, unless it resembled Christianity in its structure and mode of enforcement.

VI. I have shown the connexion between the external and internal evidence for revelation.' pp. 23, 24, 25.

In explaining the connection which exists between happiness and the knowledge and love of God, the author admits the

fact that vicious men enjoy much gratification in this life; and remarks that although this fact is connected with questions of great difficulty, if there is a propriety in this life being a state of discipline, there must be also a propriety in sin being connected with a sense of gratification. But, he well observes, that there is great difference between happiness enjoyed with the approbation of conscience, and that which is felt without it or against it. But a man may gain the victory over conscience, and for the time expel remorse. In this way, he may partake of a temporary peace. "But this peace is built on the darkness of his moral judgment; and therefore, all that is necessary to make him miserable, and to stir up a civil war in his breast, would be to throw such a strong and undubious light on the perfect character of goodness, as might extort from him an acknowledgment of its excellency, and force him to contrast with it his own past character and present condition."

'Whilst his mental eye is held in fascination by this glorious vision, he cannot but feel the anguish of remorse; he cannot but feel that he is at fearful strife with some mighty and mysterious being, whose power has compelled even his own heart to execute vengeance on him; nor can he hide from himself the loathsomeness and pollution of that spiritual pestilence which has poisoned every organ of his moral constitution. He can hope to escape from this wretchedness, only by withdrawing his gaze from the appalling brightness; and, in this world, such an attempt can generally be made with success. But suppose him to be placed in such circumstances that there should be no retreat—no diversity of objects which might divert or divide his attention—and that, wherever he turned, he was met and fairly confronted by this threatening Spirit of Goodness,—it is impossible that he could have any respite from misery, except in a respite from existence. If this should be the state of things in the next world, we may form some conception of the union there between vice and misery.' pp. 29.

We cannot enter into a detail of the author's arguments and illustrations. The sum is this. We cannot be happy under a government, and in subjection to authority exercised on principles which do not correspond with our own principles, and with which we can have no sympathy. This is true with respect to that authority which regards only external conduct. Much more then is it true in relation to a government which claims and exercises authority over the understanding and the will, and asserts its right to control the affections of the heart, and all the movements of the inner man. And such is the government of God. The omnipresence of Deity presents him, as every where and over every mind, maintaining his claims. His infinite knowledge brings him in contact with the interior purposes and hidden thoughts of every moral agent. And his Almighty power renders resistance or hope of escape in the highest degree absurd.—

Surely then it is necessary in order to happiness that we should know and approve the principles of this government; that is, that we should know God and love him.

Hence 1st, It is unspeakably desirable that God should clearly exhibit the great principles of his government, and make known his character as the moral sovereign of the universe. And 2dly, It is the interest and duty of every one to dwell with deep and constant attention on any communication which our Divine Governor may have been pleased to make to us.

In the second section, it is the author's design to shew the insufficiency of natural religion, to accomplish that change in the character of man, which is necessary for his happiness; that is, to bring his character into harmony with that of God. The argument here rests on this undeniable principle, *that what is vague, general, and uncertain is not calculated to arrest the attention and impress the heart.* And such are the conclusions of natural religion. The great mixture of physical good and evil which we observe in the world embarrasses our notions of divine goodness; the prosperity of vice and the sufferings of virtue confound our ideas of the divine holiness; the pangs of remorse and the forebodings of guilt render doubtful the exercise of divine mercy. The evidence which nature and providence afford, then is not such as enables us to form definite conclusions; the truth is not presented in a particular and palpable form, so as to seize on the heart and mould the affections. Hence the rarest character in the world is a *devoted* natural religionist.

'A single definite and intelligible action gives a vividness and power to the idea of that moral character which it exhibits, beyond what could be conveyed by a multitude of abstract descriptions. Thus the abstract ideas of patriotism and integrity make but an uninteresting appearance, when contrasted with the high spectacle of heroic worth which was exhibited in the conduct of Regulus, when, in the senate of his country, he raised his solitary voice against those humbling propositions of Carthage, which, if acquiesced in, would have restored him to liberty, and which, for that single reason, had almost gained an acquiescence; and then, unsubdued alike by the frantic entreaties of his family, the weeping solicitations of the admiring citizens, and the appalling terrors of his threatened fate, he returned to Africa, rather than violate his duty to Rome and the sacredness of truth.' p. 46.

Now while these things are so, the gospel is accommodated to our nature, and presents to us, "a most interesting series of actions, in which his (God's) moral character, as far as we are concerned, is fully and perspicuously embodied."

‘ In this narration, the most condescending and affecting and entreating kindness, is so wonderfully combined with the most spotless holiness, and the natural appeals which emanate from every part of it, to our esteem, our gratitude, our shame, and our interest, are so urgent and constraining, that he who carries about with him the conviction of the truth and reality of this history, possesses in it a principle of mighty efficiency, which must subdue and harmonize his mind to the will of that Great Being whose character is there depicted.

Its argument consists in a relation of facts: If these are really believed, the effect on the character necessarily follows. It presents a history of wondrous love, in order to excite gratitude; of high and holy worth, to attract veneration and esteem: It presents a view of danger, to produce alarm; of refuge, to confer peace and joy; and of eternal glory, to animate hope.’ pp. 47, and 49, 50.

In the third section, the author shows that Christianity possesses in a most eminent degree, the qualities necessary for the exercise of a powerful influence on the moral character of man. What natural religion hints concerning the moral character of God, it brings distinctly to view:—it recognizes the union in that character, of justice and mercy in an infinite degree; and gives a most touching and overwhelming illustration of this all-important truth. This illustration is afforded in the history of the love of God in sending “his only begotten son, that whoever believeth on him, should not perish, but have everlasting life.” And it is shown that the whole exhibition of the divine character in the gospel, is calculated to stamp on the mind of man the moral image of God. With this are connected some very just remarks on the separation between every form of religion, besides that taught in the Bible, and a sound and pure morality. This is, because there is in them all, no exhibition of the character of God which is brought to bear on the character of man.

The advantage of intelligible actions over abstract truths is considered farther, and illustrated by the example of Codrus the Athenian king, who, in a war with the Heraclidæ, learning that the Oracle had declared that the nation, whose king should die first, would be victorious, disguised himself, went over to the camp of the enemy, provoked a quarrel, and was killed. How great the difference between the effect of this action, and of an exhortation to the Athenians to love their country, or a reward offered to patriotism. Now, “He who formed the heart of man, has attested his revealed word, by showing his acquaintance with the channel through which persuasion and instruction might be most effectually communicated.” This is presented by the author with considerable variety of illustration. We can only cite one particular case.

* Ancient history tells us of a certain king who made a law against adultery, in which it was enacted that the offender should be punished by the loss of both eyes. The very first offender was his own son. The case was most distressing; for the king was an affectionate father as well as a just magistrate. After much deliberation and inward struggle, he finally commanded one of his own eyes to be pulled out and one of his son's. It is easier to conceive than to describe what must have been the feelings of the son in these most affecting circumstances. His offence would appear to him in a new light; it would appear to him not simply as connected with painful consequences to himself, but as the cause of a father's sufferings and as an injury to a father's love. If the king had passed over the law altogether, in his son's favour, he would have exhibited no regard for justice, and he would have given a very inferior proof of affection. We measure affection by the sacrifice which it is prepared to make, and by the resistance which it overcomes. If the sacrifice had been made, and the resistance overcome secretly in the heart of the king, there could have been but little evidence of the real existence either of principle or of affection; and the son might perhaps have had reason to think, that his pardon was as much the effect of his father's disregard of the law as of his affection to him; and at any rate, even if he had given the fullest credit to the abstract justice and kindness which were combined in his acquittal, it is impossible that this theoretical character of his father could have wrought on his heart any impression half so energetic, or interesting, or overwhelming, as that which must have been produced by the simple and unequivocal and practical exhibition of worth which has been recorded. If we suppose that the happiness of the young man's life depended on the eradication of this criminal propensity, it is not easy to imagine how the king could more wisely or more effectually have promoted this benevolent object. The action was not simply a correct representation of the king's character,—it also contained in itself an appeal most correctly adapted to the feelings of the criminal. It justified the king in the exercise of clemency; it tranquilized the son's mind, as being a pledge of the reality and sincerity of his father's gracious purposes towards him; and it identified the object of his esteem with the object of his gratitude. Mere gratitude, unattracted by an object of moral worth, could never have stamped an impression of moral worth on his character; which was his father's ultimate design. We might suppose the existence of this same character without its producing such an action; we might suppose a conflict of contending feelings to be carried on in the mind, without evidencing, in the conduct flowing from it, the full vehemence of the conflict, or defining the adjustment of the contending feelings; but we cannot suppose any mode of conduct so admirably fitted to impress the stamp of the father's character on the mind of the son, or to associate the love of right and the abhorrence of wrong with the most powerful instincts of the heart. The old man not only wished to act in perfect consistency with his own views of duty, but also to produce a salutary effect on the mind of his son; and it is the full and effectual union of these two objects which forms the most beautiful and striking part of this remarkable history.' pp. 58—60.

This case affords in some respects an admirable illustration of that exhibition of himself which God has been pleased to make in the gospel. We cannot withhold from our readers the following appropriate remarks on this subject.

* The Eternal Word became flesh; and exhibited, in sufferings and in death, that combination of holiness and mercy, which, if believed, must excite love, and if loved, must produce resemblance.

A pardon without a sacrifice, could have made but a weak and obscure appeal to the understanding or the heart. It could not have demonstrated the evil of sin; it could not have demonstrated the graciousness of God; and therefore it could not have led men either to hate sin or to love God. If the punishment as well as the criminality of sin consists in an opposition to the character of God, the fullest pardon must be perfectly useless, whilst this opposition remains in the heart; and the substantial usefulness of the pardon will depend upon its being connected with such circumstances as may have a natural and powerful tendency to remove this opposition and create a resemblance. The pardon of the gospel is connected with such circumstances; for the sacrifice of Christ has associated sin with the blood of a benefactor, as well as with our own personal sufferings,—and obedience with the dying entreaty of a friend breathing out a tortured life for us, as well as with our own unending glory in his blessed society. This act, like that in the preceding illustration, justifies God as a lawgiver in dispensing mercy to the guilty; it gives a pledge of the sincerity and reality of that mercy; and, by associating principle with mercy, it identifies the object of gratitude with the object of esteem, in the heart of the sinner.' pp. 62, 63.

It is finally observed that although we cannot comprehend the distinction of persons in the divine nature; we can comprehend the high and engaging morality of that character of God, which is developed in the history of the New Testament. God gave his equal and well beloved Son to suffer instead of an apostate world; and thus, through this awful exhibition of justice, publishes the fullest and freest pardon.—The terrors of the divine holiness deter us from sin, and mercy addresses us in the most alluring forms; and we are constrained to live “not unto ourselves, but unto him who died for us and rose again.”

The force of the argument in this section lies in this; the proposition is admitted that God is infinitely just and merciful—and, the whole Christian system is just such an illustration of this truth as is calculated deeply to affect our hearts, and to produce in us that likeness to the moral character of God, which is necessary for our true and permanent happiness; there is therefore the highest probability that this system is true.

The fourth section contains much important matter for which we must refer the reader to the book itself. The author in pursuing his plan notices the fact that many admit the abstract character of God, who reject the gospel, which gives the clearest exhibition of that character. This accords with common experience. A corrupt politician applauds abstract integrity, and hates it when carried into palpable action. The sentimentalist declaims finely on benevolence in general; and turns with aversion from the sufferer who puts in a petition for charity. So in relation to religion—the devotee to this world may take delight in vague speculations

concerning a God of infinite holiness and goodness; and yet shrink from the God of the Bible, whose vigilance nothing can escape, whose power nothing can resist, and whose holiness never makes a compromise with sin. The corrupt politician and the finical sentimentalist do not love the integrity and benevolence which they applaud; neither does the speculative religionist love the character of God, on which he discourses. These remarks serve to explain the moral guilt of unbelief. The doctrine which coincides with admitted principles, is rejected because it opposes favourite inclinations.

Now as men, by abstract ideas and general terms do impose on themselves as we have seen, it follows that if God really intended to improve the characters of men—and surely this is not improbable—some such scheme as that of Christianity would be adopted.

It seems wonderful to many that a system so full of goodness should be rejected. The reason is, that the gospel instead of being a beautiful theory, is intended for practice; it sets God before us as the proprietor of our thoughts and words and actions; it brings us under spiritual control; it presses us with a heavy responsibility; and thus is harassing and displeasing to our nature. On this account it is *really* rejected by *nominal* friends as well as by open foes; by the proud man of talents, and the coarse voluptuary. It is the spirituality of Christian requirements which excites an unwillingness to admit Christian principles.

The reception of the gospel is hindered, too, by the manner in which for the most part it is studied. Men look to creeds and confessions and, in general, to human compositions, instead of going directly to the fountain of truth.—Creeds and Confessions present the naked abstract truth; while uniformly in the Bible, doctrines, even the most abstruse, are presented as “demonstrations or evidences of some important moral feature of the Divine mind, and as motives tending to produce in us some corresponding disposition in relation to God or man.” This important observation is illustrated by referring to two fundamental doctrines of the gospel, the Trinity and the Atonement. In summaries of faith, the doctrine of the Trinity is a naked statement concerning the mysterious existence of the infinite God—and no explanation that can be given throws any light on the question respecting the divine essence.

* But the obscurity of the doctrine, as far as moral purposes are concerned, is dispelled, when it comes in such a form as this,—“God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him

might not perish, but have everlasting life." Or this,—“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.” Our metaphysical ignorance of the Divine essence is not indeed in the slightest degree removed by this mode of stating the subject; but our moral ignorance of the Divine character is enlightened; and that is the thing with which we have to do. We love or hate our fellow creatures—we are attracted to or repelled from them—in consequence of our acquaintance with their moral characters; and we do not find ourselves barred from the exercise of these feelings, because the anatomical structure of their frames is unknown to us, or because the mysterious link which binds the soul to the body has baffled all investigation. The knowledge communicated by revelation is a moral knowledge, and it has been communicated in order to produce a moral effect upon our characters; and a knowledge of the Divine essence would have as little bearing upon this object, as far as we can see, as a knowledge of the elementary essence of matter.’ pp. 83, 84.

A similar illustration is given by means of the doctrine of Atonement; some perversions of that doctrine, on which we have no room to remark, are noticed; and it is shown that, as it is exhibited in the scriptures, it is a rich display of divine mercy, and a striking vindication of Divine holiness; “a foundation of hope before God, amply sufficient for the most guilty of men; and fitted to implant in the vilest heart that will receive it, the principles of true penitence and true gratitude, of ardent attachment to the holy character of God, and cordial devotion to his will.”

‘It seems to me, that the Scriptural statement of this doctrine is in itself the best answer that can be made to Socinians. If Christ was only an inspired teacher, his death is of very small importance to us; because it gives no demonstration of the kindness of God, and therefore can neither give peace to a troubled conscience nor excite grateful affection; and also, because it gives no high measure of the guilt and danger of sin, and therefore cannot impress us strongly with a sense of its inherent malignity. We thus lose the whole benefit of Christianity as a *palpable* exhibition of the Divine character, and are thrown back again on the inefficiency and vagueness of abstract principles. In this view, likewise, all those passages of Scripture in which our gratitude, our reverential esteem, and our filial confidence, are so triumphantly challenged on the ground of the death of Christ, become empty unmeaning words: For, if Christ was not God, there is no necessary or natural connexion between the belief of his death and the excitement of such sentiments in our hearts towards God; while, on the supposition that he was God, the connexion is most distinct and unavoidable. In fact, if Jesus Christ was a man, the greatest part of the Bible is mere bombast. To a man who disbelieves the inspiration of the Bible, this of course is no argument. But surely he ought not, in a matter of such unspeakable importance, to reject a doctrine which may be true, without examining it in all its bearings. He ought not to take the account of it upon trust, when he has the record itself to apply to. He is right to reject an absurd statement; but he is wrong to decide without investigation that this absurd statement is contained in the Bible. Let him consult the Bible,—let him consider what this doctrine declares of the character of God,—let him trace the natural effects of its belief on the character of man,—let him understand that it expands our ideas of the Divine holiness by the very demonstration which attracts our love, that it quickens the sensitiveness of conscience by the

very demonstration which gives peace to the conscience,—and he may continue to reject it; but he will not deny that there is a reasonableness in it—that it contains all the elements of a perfect doctrine—that it is most glorifying to God and most suitable to man.’ pp. 96—7—8.

It is then observed that “the hallowed purpose of restoring men to the lost image of their Creator, is in fact the very soul and spirit of the Bible; and it is shown that the doctrines of revelation are well calculated to produce, the love of God, the love of our fellow creatures, the mortification of earthly and selfish passions, deep humility, diligent discharge of duty, patience under sufferings, preparation for death, and in a word all that is necessary to fit the immortal soul for everlasting communion with God in heaven. It is also shown that the doctrine of the Holy Spirit is also connected with the most important moral consequences; that it is calculated to stimulate exertion, to inspire confidence, to encourage prayer, and make men carry about with them continually, the remembrance and the love of the truth.

The Author proceeds (sect. fifth) to remark that the gospel is a great storehouse of medicines for the moral diseases of the human mind. He then asks,

‘And is there no need for this medicine? If it be admitted that wickedness and misery reign in this world to a frightful extent, and that nothing is more common than a strange carelessness about our Creator, and a decided spirit of hostility to the holiness of his character,—if it be admitted that there prevails through the hearts of our species, a proud selfishness of disposition which looks with indifference on the happiness or misery of others, unless where interest or vanity makes the exception,—and that whilst we profess to believe in a future state, we yet think and act as if our expectations and desires never stretched beyond this scene of transitory existence,—if all this be admitted, surely it must also be admitted that some remedy is most desirable. And when we consider that the root of all these evils is in the heart,—that the very first principles of our moral nature are corrupted,—that the current of our wills is different from that of God’s,—and that whilst this difference continues, we must be unhappy, or, at best, most insecure of our enjoyment in whatever region our lot of existence is cast,—the necessity of some powerful health-restoring antidote will appear still more imperious.’ pp. 14, 15.

Now is it not probable that God in infinite mercy would meet this necessity, and provide an antidote? If this be admitted; then the fact, that the gospel at once harmonizes with the most enlightened views of the Divine character, and is exactly adapted to the moral condition of man, affords a high degree of evidence of its truth.

The sixth and last section is intended to show the connection between the internal and external evidence of Christianity. The substance of the argument in this section may be thus stated. They who reject the gospel, do not pretend that a revelation is impossible; they only maintain that there

is not evidence sufficient to establish the fact of so extraordinary an interposition. The deficiency, however, is not alledged in relation to the external evidence, but to the subject matter of the gospel. Now when this is thoroughly examined, and is found to correspond with the most enlightened views of the Divine character, and with the wants of man's moral nature, it prepares one to appreciate the external proof of the truth and Divine origin of Christianity.

‘The external evidence is strong enough, if duly considered, to convince any man of any fact which he has not in the first place shut out from the common privilege of proof, by pronouncing it to be an impossibility. This idea of impossibility, when attached to the gospel, arises generally, as was before observed, from some mistaken notion respecting the matter contained in it. A very few remarks may be sufficient to show that this is the case. Those who hold this opinion, do not mean to say *absolutely* that it is impossible to suppose, in consistency with reason, that God ever would make a direct manifestation of his own immediate agency in any case whatever; because this would be in the very face of their own general acknowledgments with regard to the creation of the world: They must therefore be understood to mean no more, than that, considering the object and structure of Christianity, it is unreasonable to suppose that *it* could be the subject of a direct interposition from Heaven. We are thus brought precisely to the argument which it has been the intention of this Essay to illustrate.

Now, if we suppose that it was one of the objects of the Creator, in the formation of the world, to impress upon his intelligent creatures an idea of his moral character—or, in other words, to teach them natural religion (and that it was one of his objects, we may presume, from its having in some measure had this effect),—it follows, that a direct and immediate agency on the part of God, is closely connected with the design of manifesting his moral character to man; and we may expect to meet these two things linked together in the system of God's government. If, therefore, the gospel contains a most vivid and impressive view of the Divine character, harmonizing with the revelation of nature, but far exceeding it in fullness and in power, are we to be surprised at an interposition in its behalf of the same agency which was once before exhibited for a similar purpose? Thus, the object of the gospel, and its adaptation to that object, become the great arguments for its truth; and those who have not studied it in this relation, are not competent judges of the question. Indeed, if we take the truth of the gospel for granted, we must infer that this distinct and beautiful adaptation of its means to its end, was intended by its Divine author as its chief evidence; since he must have foreseen that not one out of a hundred who should ever hear of it could either have leisure or learning to weigh its external evidence. And this will explain a great deal of infidelity; for free-thinkers in general are not acquainted with the substance of revelation; and thus they neglect that very point in it on which God himself rested its probability, and by which he invites belief.’ pp. 131—3.

There is a number of important thoughts and illustrations in this section for which we have no room. Already have we occupied a number of pages disproportioned to the size, though not, we think, to the importance of the work. We do not, indeed, admit the accuracy of every statement which the author has made; but we have no disposition to depre-

ciate, by any remarks of ours a book eminently calculated to be useful. We unfeignedly rejoice to find a layman and a lawyer of great distinction, in alliance with the professed advocates of evangelical religion, and in the very front ranks wielding—and that *haud debili dextra*—the weapons of a celestial warfare against the army of aliens.

One who has made the evidences of Christianity his study will not find any thing in this book, probably, which he has not heard or thought of before. But while this is the case, it is manifest that the author is an original thinker, and that he thinks justly. He reasons forcibly, and often employs illustrations so appropriate, that old thoughts are presented to the mind with the force of novelty.

It has been our object to present such a view of the subject as treated by Mr. Erskine, as to excite in our readers a desire to procure and to study his book; and to enable such as may not find it, to perceive the force and appreciate the value of the argument.

May we hope to see able lawyers in our own country advocating the pure vital religion of the gospel? The cause would be no disparagement to their character and talents.—It is incomparably more honourable and useful thus to be employed than to give their powerful influence to the hopeless doctrines of infidelity, or to the equally uncomfoting and heartless dogmas of a *spurious Christianity*.

SMITH'S MESSIAH AND SPARKS' LETTERS.

(Continued from page 432.)

DR. SMITH'S preliminary matter has detained us so long, that we can give less attention to passages of Scripture adduced by him than we could wish. Many of our readers will, perhaps, never have the opportunity of perusing this important work.—It was therefore our design, to present a pretty complete view of all the authorities and arguments found in it; and as far as possible we shall adhere to this purpose. Still, however, many important particulars must be passed over untouched.

Book second is *On the information to be obtained concerning the person of the Messiah, from the prophetic descriptions of the Old Testament*. They who make serious pretensions to the name of Christian, Dr. S. thinks, will admit that the official character of the Messiah was an object of prophecy and

of anxious expectation. Hence; an inquiry into the person of Christ, should begin with a careful examination of the records of the Old Testament. And if this should not be sufficient to determine the great question at issue, it will prepare for the examination of the christian scriptures. The writers of the New Testament take it for granted, that their readers are acquainted with the records of preceding dispensations, and build on the facts and doctrines contained in them as the foundation of the christian system. The author of the *Calm Inquiry*, however, passes very slightly over this part of the subject, and in a summary and contemptuous manner casts off Old Testament authority. Yet it is certain, from the earliest times, there prevailed an expectation that at some future period a great Deliverer should arise to save mankind from sin and misery. This expected benefactor was the Messiah described in the sacred books of the Jews, "who should unite in his own person the dignities of prophet, priest, and king, that he might confer salvation on our fallen world." Dr. Smith shows that the term Messiah (anointed) is only applied to a person sustaining one or more of these offices; and adduces from various sources, evidence of the prevalence of that expectation, which we have just mentioned. *He then* (chap. iii.) *lays down criteria of the application of passages in the Old Testament to the Messiah.* Reference is made to the valuable work of bishop Hurd, who has proved that "the main scope and supreme object of the whole scheme of Old Testament prophecy, is the Great Messiah, his character his office, and his reign." As to the criteria laid down by Dr. S. they seem to be sufficiently rigorous; and indeed we do not see how any person can object to them in their abstract form.

* 1. Our first criterion is the common rule of all rational interpretation; that *the sense* afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence according to the known usage of the language and the writer, *be such as naturally and justly refers to the MESSIAH*, and cannot, without violence, be applied to any object exclusive of him.

The application of this criterion will be strengthened in those cases in which the Targumists, or the Jewish commentators of later periods, have admitted a reference to the Messiah. Not that those writers have any claim of authority over our judgment; or that they are entitled to any high regard for the soundness of their understanding, or the correctness of their principles of interpretation; but their testimony is valuable, merely as an historical document, giving us relics of the better knowledge and the purer faith of their remote ancestors.

2. The other criterion is one which, indeed, presupposes the divine authority of the New Testament, and which could not therefore be employed against an advocate of modern Judaism: but, in any controversy between

professed Christians, it *ought* to be held unexceptionable; and assuredly, those who have the lowest opinions on the inspiration of the apostolic writings, will not refuse its claim to very respectful regard. This ground of authority is the *sense assumed*, positively *averred*, or manifestly *implied* by the *writers of the New Testament, in citations from the Old.* pp. 167—8.

We know indeed that many Unitarian writers pretend to know the meaning of the Old Testament better than the apostles; and presume to point out their mistakes. But, while the difficulties that embarrass this subject are readily acknowledged, Christians, we are sure, will readily bow to the authority of men endowed, according to the promise of their master, with the Holy Spirit to lead them into the knowledge of all truth.

We shall now give an enumeration of the texts cited as *prophetic descriptions*, referring the reader to the scripture for the words. After which a few remarks will be made on some of the most important of these passages. We ought, however, to observe that Dr. Smith does not quote the common version, but gives, what he thinks, an exact translation from the original.

No. 1. *The seed of the woman*, Gen. iii. 15. The Targum of Jonathan, and of Jerusalem also apply this to the Messiah.

2. *Man from Jehovah*. Gen. iv. 1. This is adduced to shew the state of expectation in which Adam and Eve were, after the preceding promise was given, and that the deliverer was to be a human being.

3. *Giver of rest*. Gen. v. 28, 29. Adduced to show the same expectation respecting a deliverer, among the descendants of Adam.

4. *Descendant of Abraham*. Gen. xxii. 18. quoted in application to Messiah. Gal. iii. 16.

5. *The Shiloh*. Gen. xlix. 10. The Targum of Jerusalem interpreting this passage says, "The king Messiah, whose is the kingdom."

6. *The prophet like to Moses*. Deut. xviii. 18, 19. Applied to the Lord Jesus Christ. Acts iii. 22.

7. *The Adam from above*. 2 Sam. vii. 18, 19. The last clause in this passage is translated by Dr. Smith, "And this is the law of the Adam, O Lord Jehovah." Or as it is read in 1 Chron. xvii. 17. "Thou hast regarded me according to the order of the Adam from above, O Jehovah God."

8. *Successor of David; Everlasting King; Jehovah*. 2 Sam. xxiii. 1-7. Dr. Smith from Kennicott gives the following translation, which is believed to be correct.

TITLE.

Now these are the last words of David.

PROEM.

The oracle of David, the son of Jesse;
Even the oracle of the man raised up on high:
The anointed of the God of Jacob;
And the composer of the psalms of Israel.
The spirit of Jehovah speaketh by me;
And his word is upon my tongue:
Jehovah, the God of Israel, sayeth;
To me speaketh the rock of Israel.

SONG.

The Just One ruleth among men!
He ruleth by the fear of God!
As the light of the morning, ariseth Jehovah;
A sun, without clouds, for brightness;
And as the grass from the earth, after rain.
Verily thus is my house with God;
For an everlasting covenant hath he made with me.
Ordered in all things and safely secured:
For he is all my salvation, and all my desire.
But the sons of Belial shall not flourish;
As a thorn rooted up, shall be all of them:
For they will not be taken kindly by the hand.
And the Man who shall reprove them,
Shall be filled with iron, and a wooden spear:
But in the fire shall they be utterly burnt, with ignominy.

pp. 192—3.

This is a very remarkable passage. Compare the characters here given of the Holy and Just One, the Hope and Salvation of the saints, the persecuted and crucified man, the Sun of righteousness, Jehovah, with Acts iii. 14. vii. 52. xxii. 14. James v. 6. Haggai ii 7. Isai. xlix. 6. Mal. iii. 20.

9. *The Redeemer, the Living One.* Job. xix. 23—27. This passage ought to be compared with those which state that Jesus Christ was manifested “as the Redeemer from sin and death, the First and the Last, and the Living One, the Resurrection and the Life; who in the appointed time is coming with the clouds, and every eye shall see him; whose voice the dead shall hear, and hearing shall live.” Tit. ii. 14. Rev. i. 17, 18. John v. 25.

10. *Messiah, Son of God..* Psalm ii. throughout. The Chaldee Targum, several of the Talmudical writings, and the

Zohar, refer this psalm to the Messiah. But it is applied by apostolical authority. Acts iv. 25-27, and this puts the question beyond all doubt. The passage shows that the Messiah should be in a peculiar manner the Son of God, and entitled to the homage of the world.

11. *Son of man; Lord of all things.* Psalm viii. 5-7.

1. What is man, that thou art mindful of him?

Even the [noblest] son of man that thou visitest him?

Thou hast reduced him, for a little, below the angels;

But with glory and honour thou hast crowned him.

3. Thou hast made him lord over the works of thy hands;

Thou hast put all beneath his feet.

This text is cited Heb. ii. 6-10. Dr. Smith thinks that it conveys this sentiment; "that the honours here declared to have been conferred on the human race by the Creator, had never, either generally or in a single instance, been actually verified, till the man Christ Jesus was exalted above all principality and authority, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath had all things put under his feet"—thus considered the text is a testimony to the real and proper humanity of the Messiah.

12. *The Holy one of God.* Psalm xvi. 8-11. This part of Scripture is applied to Jesus Christ by the apostle Peter, Acts ii. 25-32, and by Paul, Acts xiii. 35-37. It proves his humanity, his holiness and acceptableness to God, his death, and his speedy resurrection to ineffable glory and joy. The German critics pretend that Peter and Paul were mistaken!

13. *Messenger of Divine benevolence.* Psalm xl. 6-10. The application of this passage is made in Hebrews x. 5-9; and it clearly proves the pre-existence and divine benevolence of the person to whom it is applied. On the difficulties of this portion of scripture some remarks may be made hereafter.

14. *God triumphing and reigning forever.* Psalm xlv. 2-8. The ancient Jewish interpreters apply this psalm to Christ. Compare with it, the testimony given Heb. i. 8, 9, and judge what is to be thought of the person of Christ.

15. *Adored by Angels.* Psalm xcvi. 7. See Heb. i. 6. Where the apostle applies this passage to the Son of God.

16. *The Creator, eternal and unchangeable.* Psalm cii. 25-29. Apostolic authority leaves no room to doubt as to the application of this passage. See Heb. i. 10-14, where the apostles, argument requires that the passage should be understood of the Lord Jesus Christ; and surely it is a description of the eternity and immutability of God.

17. *The Lord; the immortal Priest and Conqueror.* Psalm cx. This psalm is cited, in application to himself, by our blessed Lord. Matt. xxii. 41—45, and by the apostle in the 7th chap. of Hebrews. In the time of David, then, the Messiah was owned as David's Lord, as a perpetual priest, and a mighty conqueror.

18. *The Lord; the King; Infinitely Holy; Jehovah.* Isai. vi. 1—5. These words said Isaiah, when he saw his glory, and spake concerning him. John xii. 41. Either John was mistaken, or Christ is Jehovah.

19. *Immanuel.* Isai. vii. 14. Dr. Smith thinks that this passage contains only a remote and typical allusion to the Messiah; and that no evidence can be derived from it, of the divine nature of our Saviour. Herein, he affords an amiable trait of candour; but while we acknowledge the difficulties of the case, we are not satisfied of the propriety of his concession. We may hereafter examine this subject more fully. See Matt. i. 23.

20. *Jehovah, the object of confidence and of reverence.* Isai. viii. 13, 14. The apostles Peter and Paul, 1 Pet. ii. 8. Rom. ix. 33, certainly apply without hesitation, parts of this portion of scripture to Jesus Christ.

21. *The Wonderful, the Mighty God, the Eternal, the Sovereign.* Isai. ix. 56. Interpreters ancient and modern, Jewish and Christian, and of almost every sect and community have agreed in regarding these verses as 'evidently a reference to the Messiah.' The passage is applied Matt. iv. 14—16. Is not the Messiah, then, drawn here, most clearly, in the characters of humanity and Deity?

22. *The offspring of Jesse.* Isai. xi. 1—5—10. The Targum applies this prophecy to the Messiah; and the apostle Paul quotes it, Rom. xv. 12, with direct reference to Jesus Christ. See also 2 Thess. ii. 8. The passage clearly describes a human person; a descendant of the house of David; yet possessing a power which cannot be attributed to man, and inviting a confidence which it would be foolish to repose in man.

23. *Jehovah, the Saviour and Shepherd.* Isai. xl. 3—5, 9—11. Let the reader compare this passage with Matt. iii. 3. John i. 23. Luke i. 76, and judge whether the harbinger of Jesus, was not the harbinger of the Most High. And when Jesus calls himself the *good shepherd*, does he not appropriate this part of scripture to himself?

24. *Beloved Servant of God.* Isai. xli. 1—4. Compare Matt. xii. 18—21, where this passage is appropriated to Christ.

25. *Jehovah, the supreme God, the Righteous, and the Saviour.* Isai. xlv. 21—25. In Rom. xiv. 11. Paul cites this passage, and argues from it that we must all appear before the judgment seat of Christ. There is also an allusion to the same scripture, Phil. ii. 10, 11. We have not room for Dr. Smith's illustration of this passage. We have no doubt, however, of its application to the Messiah, and of course of its being an assertion of his Divinity.

25.* *Jehovah our righteousness.* Jer. xxiii. 5, 6, and xxxiii. 15, 16. Dr. Smith renders the last clause in the 16th verse thus, And this is he who shall call to her, **JEHOVAH OUR RIGHTEOUSNESS**; making *Jehovah our righteousness*, stand in apposition to *he*. The reader will observe that in the common translation, the words, *is the name*, are supplied, there being nothing answering to them in the original. The version of Dr. S. is close, and faithful that in common use is scarcely tenable. We are told, however, that in several manuscripts, and in the Syriac version the passage xxxiii. 16, reads precisely as that of xxiii. 6. By general consent of Jewish and Christian interpreters, this passage is applied to the Messiah, and he is here called Jehovah.

26. *Son of Man, united with the eternal God, and exercising universal empire.* Dan. vii. 9, 10, 13, 14. "The connection of this prediction, the terms in which it is conveyed, the all but unanimous consent of Jewish and Christian interpreters, and the habitual application by Jesus of its distinguishing epithet to himself, unite to assure us of its direct reference to the Messiah." It asserts the humanity of Christ, and at the same time clothes him with an office and with powers, the exercise of which are far beyond the faculties of a mere man.

27. *Sovereign, Shepherd, Restorer, He whose actings have been from eternity.* Micah v. 2—4. This passage attributes supreme power, employed too for the most benevolent purposes, to Messiah. We find too "a local and temporal origin ascribed to him, and in the same sentence an equally clear assertion of a prior and eternal existence. We subjoin here, a quotation from Dr. Hale's Analysis of Chronology.

"This prophecy of Micah is perhaps the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah and his successive manifestation to the world. It crowns the whole chain of prophecies descriptive of the several limitations of the Blessed Seed of the woman, to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his eternal

* A mistake of Dr. Smith's printer.

generation; foretels the rejection of the Israelites and Jews for a season, their final restoration, and the universal peace destined to prevail throughout the earth in "the regeneration." It forms, therefore, the basis of the New Testament; which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; his eternal generation, as the ORACLE, or WISDOM, in the sublime introduction of John's Gospel; his prophetic character and second coming, illustrated in the four Gospels and the Epistles; ending with a prediction of the speedy approach of the latter, in the Apocalypse: Rev. xxii. 20." ' Dr. Hale's *Analysis of Chronol.* vol. ii. p. 463.

28. *The Desire of Nations, and the Glory of the latter Temple.* Haggai ii. 6—9. This passage, while it affords a clear prediction of the Messiah as the benefactor of nations, does not decide any thing as to the nature of his person.

29. *Pierced by the people of Jerusalem.* Zech. xii. 8—10. Let the reader carefully examine this passage, and he will find that the person who says *they shall look upon me whom they have pierced*, is called Jehovah. We suppose our readers to know that the English word LORD, when printed in capital letters, is generally put for the Hebrew word *Jehovah*, the self-existent God.

30. *Shepherd, the Man that is Jehovah's Fellow.* Zech. xiii. 7. Dr. Smith renders the words translated *the Man that is my Fellow*, the man that is near me; and regards this passage as connected with the doctrine of Atonement, rather than with the immediate subject of the present controversy. And herein he may be correct. Yet the language is strange in its application to a mere man. In the other places where the original word occurs it means a neighbour or fellow-citizen. Now surely this is a very bold and strong figure to apply to any mortal, however pure and holy. Both *neighbour* and *fellow-citizen* imply a familiarity and equality, very harsh and revolting when used in relation to God and a mere man.

31. *Sovereign: Angel of the Covenant.* Mal. iii. 1. This is a prediction of the Messiah and his forerunner. This is generally admitted. Messiah is here represented as the Lord or Sovereign, the ruler of his church and possessor of universal dominion.

Of all the passages, thus enumerated by Dr. Smith, Mr. Sparks only takes notice of Isai. ix. 6. Perhaps Dr. Wyatt had adduced no others in his sermon. But we have before seen that Mr. Sparks in his answer, by no means confines himself to what Dr. W. had written, but, when it suits his purpose, fiercely attacks what the Dr. had passed over in silence. This however is nothing to us. Our concern is, with what Mr. Sparks has written. He rebukes his antagonist for quoting this passage without letting it be known that

its most important parts "are at least a very doubtful, and probably a false rendering of the original." But suppose that Dr. W. did fully believe, on mature consideration, that the common version is just and faithful, must he, in a sermon, enter into a critical investigation of the important words in the original to vindicate that version? Why, there is not a text in the Bible at all relied on in this controversy, which has not passed through the Unitarian philological crucible, and come out divested of the meaning attributed to it by Trinitarians. This being the case, *honesty* only forbids us, in our pulpit exercises, to employ texts which we have not carefully examined, and of the genuineness and true interpretation of which, we are not fully satisfied. When Mr. S. adduces a text from the Improved Version, and gives it a Socinian gloss, does he tell his hearers, receive this with caution, for very learned and pious Trinitarians are against me? But however this may be, there is nothing in the case, which authorised him to use language of stern and haughty rebuke like this; "Is it justifiable thus to confound truth with error, and to give countenance to popular prejudice, by making the scriptures speak what their writers never intended." p. 212. Surely nothing short of absolute proof of error in rendering the *material* parts of a passage, and of error known to an antagonist, can warrant such harsh censure in a religious controversy. Yet in the very next sentence Mr. S. acknowledges that the commentators have found much difficulty in this text. This might have been urged as a reason why Dr. W. ought not, without a thorough critical investigation, to have placed much reliance on it in the controversy. But to make it the occasion of a most serious charge, even of the heinous crime of wresting scripture to give countenance to popular prejudice, is really too much. And here we cannot help saying that this writer not unfrequently amazes us. He utters with oracular confidence, with unsparing severity, and sometimes with bitter scorn, his sentences of reprobation and condemnation, and at the time seems to be unaware of his doing any thing more than he would be willing should be done to him. Yet, if the Unitarian Miscellany may be taken as evidence, when he is the object of similar remark, he feels it with as much acuteness as others. To justify these observations we refer, as far as the work now before us is concerned, to the paragraphs on pp. 204—5, 207, 232—3, 260—1. It gives us no pleasure to say these things. Our only reason for adverting to them at all is, that in all probability the Deity of Christ and the Trinity will be subjects of much contro-

versy in this country; and we are alarmed at the prospect of a theological contest in which the wordy combatants shall allow themselves to bring charges of perversion and misstatement, and speak of each other in terms of scorn and contempt. We do not believe that Mr. S. assumes this manner with any intention to give offence, or to wound the feelings of others, but that it is to be ascribed to his unprofitable familiarity with such writers as Mr. Belsham. But let us examine the passage of scripture, already quoted by Dr. Smith as evidence of the Divinity of the Messiah. He gives the following translation, varying a little from that in common use:

For a child is born to us;
A son is given to us:
And the sovereignty is upon his shoulder;
And his name is called, Wonderful, Counsellor,
God the Mighty, Everlasting, Prince of Peace.

With respect to the attribute of sovereignty, Dr. S. remarks that the original term means absolute sovereignty. As to the first two appellatives, Wonderful, and Counsellor, there is no dispute worth notice. The principal point of debate rests on the words God the Mighty. Mr. Sparks says that this "is allowed to be a false translation." We think this very incautious language. By whom allowed? One would suppose by at least the majority of those who are competent to decide. But is this the case?

Grotius renders the phrase, *Consulter of the Mighty God*; but Dr. S. remarks that the original word signifies the *giver* and not the *solicitor* of Counsel, and Mr. Sparks acknowledges that this is not so natural as Le Clerc's explanation; who translates thus, *Wonderful, Divine, Counsellor, Mighty, &c.* Now it is admitted that the word אל (God) is sometimes used as an adjective to denote excellence or distinction; as *Cedars of God* mean large flourishing cedars, *mountains of God* are lofty mountains. But this idiom does not prevail here; for as Dr. S. well observes,

' 1. The prefix(a) before(b)el might have been expected, to mark its dependence on the preceding word. It does not seem likely that an exception from this usage would take place in an enumeration of appellatives, where it was otherwise impossible to determine whether a word was independent or in regimen. In the last epithet(c) *Prince of peace*, this is determined by the sense. In the other(d) *Father of the age*, it is as certainly determined by the resumption of the third radical Jod. See *Schultens Inst. ad Fund. Ling. Hebr.* p. *Schræder Inst.* p. 142. *Ulmæ*, 1722.

' 2. All the ancient versions, so far as they can be applied, are against the construction. No argument can be built upon the Septuagint. The

(a) ה (b) אל (c) שר-שלום (d) אב-ער

remains of the Greek versions of Aquila, Symmachus, and Theodotion consent in making *el(e)* independent of the preceding word, and in separating it from the following: they render it *ischuros(f)* strong; and the next they make also independent, *dunatos(g)* and *dunastes(h)* mighty. Eusebius, by whom the fragments are preserved, adds: "The Hebrew instead of *ischuros(i)* has *EL*, which signifies God." See *Drusius*, in the *Critici Sacri*.'

'3. Wherever the two words occur together they *invariably* are connected as substantive and adjective, in the same order, *(k)*. See the very phrase in Isaiah x. 21. and with other adjectives in Deut. x. 16. Jer. xxxii. 18. Dan. ix. 4. Nehem. ix. 22. In these and *all other* instances, *el(l)* comes before the adjective. See *Buxtorf's* or *Taylor's Hebr. Concord*.—This single consideration convinces me that the usual rendering, *God the Mighty*, cannot be justly rejected.' pp. 287-8.

The last observation appears to us decisive; because by indisputable usage it confirms the common interpretation of the phrase. The reasons ought to be clear indeed for rendering the passage before us as Le Clerc would have it, and in the very next chapter, the same words by, *Mighty God*, as every one sees אל גבור must be rendered.

As to the suspicion that the word אל was not written in the original Hebrew, there is no evidence to support it on which a critic ought to rely. The Manuscripts have it. It is in the Chaldee paraphrase. All the ancient versions have it except the Greek. Of these, the *Septuagint* is so corrupt that no dependence can be placed on it. Those of Aquila, Symmachus, Theodotion are preserved by Eusebius, who tells us "that instead of *ισχυρος*, the Hebrew has אל, which signifies God." If such suspicion of corruption as this, favoured the Trinitarian doctrine, would Mr. Sparks place the least reliance on it?

On the whole, we are convinced that Dr. Wyatt was fully justified in adducing this passage, as strong evidence of the Divine nature of the Messiah. Indeed Mr. Sparks seems to apprehend that his critics do not afford firm support; for he adds, "Even admitting the received translation to be correct, it does not prove Christ to be the Supreme God. We have already seen, that the title God was given to other persons by way of distinction, besides Christ," &c. p. 215. But where, in all scripture, can an example be found, of the application of the phrase GOD THE MIGHTY, to a creature? Let the reader look back to the passage as it stands in Dr. Smith's translation, and consider the attributes ascribed to the child that was born, the son that was given; and say

(e) אל (f) ισχυρος (g) δυνατος (h) δυνάστης

(i) ισχυρος (k) אל-גבור (l) אל

whether the Being of whom these things are true, ought not to be regarded as God and man united. Mr. S. sneers at the great Dr. Owen for deriving this doctrine from this passage of Scripture. We, for our part, do believe that Dr. O. understood "the meaning" of Scripture fully as well as the writer of these Letters. And we much doubt whether this sarcasm would have been used, were the venerable old Doctor now living in Baltimore.

In studying the passages of Scripture quoted by Dr. Smith, the reader will observe frequent comparisons between these prophetic representations, and the records of the Evangelists and Apostles. The reason is obvious; and the evidence thus afforded is of great weight in deciding the question concerning the person of Christ. Thus, here is a prophecy universally admitted to apply to the Messiah: in it, He is called *God the Mighty* or *Jehovah*. This prophecy is, in the New Testament, directly and positively applied to the Lord Jesus Christ. The conclusion then is perfectly legitimate that Jesus is called in Scripture the Mighty God, and Jehovah. It is by laying different parts of Scripture together in this way, that Jones in his little work on the Trinity conducts his argument and brings out his conclusion. Although in some cases, this induction has not been managed as cautiously as could be wished, yet that little book affords evidence, which will not, because it cannot be overthrown, that Jesus Christ is Divine. Mr. Sparks, however, says of it, "That it should be a popular book among the uninformed, who take the Author's results as truths, without being able to follow him through his show of criticism, is not wonderful; but that a scholar and a biblical critic, who can detect his fallacies in every page, and perceive the cloud of prejudice darkening and confounding every just principle of criticism and interpretation, should publicly sanction and recommend a work of this character, is hardly to be accounted for by the usual mode of judging of motives from actions." pp. 204—5. Many readers will be surprised to learn, after this, that Jones was a man of distinguished talents, of eminent learning, and of unquestioned piety!—The spirit of this quotation deserves severer reprehension than we are disposed to apply. We shall only say that it does not breathe the humility and benevolence which we love to see universally exemplified. The commendation of a book written by an excellent man, and which has been a thousand times recommended before, surely ought not to be used as an occasion for a serious impeachment of a man's motives.

We do not defend the harsh speeches of any one: and when Mr. Jones says that Dr. Clarke, "to put the best face he could on his unbelief, spent much of the remainder of his life in writing ambiguous comments, and finding various readings, that is in *picking holes* in the Bible"—we allow that he uses language calculated to irritate and provoke, without doing any good. Dr. Clarke was a great man; but, while inclined to Arianism, he held a living in the Church of England, and continued in her communion until death. This perhaps occasioned greater severity in speaking of him than might otherwise have been employed.—But none of these things prove the point in dispute. We gladly turn from them to the argument.

The 32d section in chap. iv. of Dr. Smith's work is "On the person denominated, in the Old Testament, the Angel of Jehovah." The following passages of Scripture are referred to. We set them down that the reader may consult them. Gen. xvi. 7—13. xxii. 11—18. xxxi. 11—13. xlviii. 15, 16. Exodus iii. 2, 15. Acts vii. 38, compared with Exod. xix. 19, 20. xx. 1. Exod. xxiii. 20, 21. Psalm xxxiv. 7. Isaiah lxiii. 8, 9. Zech. iii. 1—4. xii. 9. Mal. iii. 1. On these passages Dr. Smith remarks.

'On bringing together the principal features in these remarkable descriptions, we find them to be plainly the following.

The person described claims an uncontrolled sovereignty over the affairs of men:

He has the attribute of omniscience and omnipresence:

He uses the awful formula by which the Deity, on various occasions, condescended to confirm the faith of those to whom the primitive revelations were given; he "SWEARETH BY HIMSELF."

He is the gracious Protector, the Redeemer from evil, and the Author of the most desirable blessings:

His favour is to be sought with the deepest solicitude, as an enjoyment of the highest importance to the interests of men:

He is the object of religious invocation:

He is, in the most express manner, and repeatedly, declared to be JEHOVAH, GOD, the ineffable I AM THAT I AM:

Yet this mysterious Being is represented as *distinct* from God, and acting (as the term *Angel* imports) under a divine Mission.' pp. 336—7.

"Are there then two Jehovahs? Revelation and enlightened reason reject the notion." Dr. S. then notices the several solutions that have been offered of this question. 1. That this angel was an eminent celestial creature, allowed to personate the Deity. But this is against the whole manner in which the prophets deliver their message, and the great and manifest design of guarding against idolatry. 2. That it is a Hebrew idiom to express God himself. The decisive objection to this is, that it sets aside the marked distinction

between the *angel*, and *him who sent him*. The third solution we give in the words of Dr. S.

‘That the Being eminently called the Angel of Jehovah is one who is, in certain respects or properties, *distinct* from God; and yet is, at the same time, truly and essentially THE SAME with God.—Certainly we are not entitled to affirm, antecedently to all investigation, that such a mode of existence, distinct in some minor respects, is inconsistent with a proper unity and identity in such other manner or respects as is essential to the Deity. It is grossly unphilosophical to apply to a subject confessedly INFINITE, the reasonings and analogies which have been drawn merely from the observation, and that a very confined and imperfect observation, of finite nature. Of God, our best and only certain knowledge is that which Himself has been pleased to communicate: and if, in the records of his communications of truth to mankind, such a combination of distinction with unity should be affirmed,—every reasonable and upright mind will admit that the fact ought to be regarded as satisfactorily established, however, beyond the reach of our knowledge, and perhaps of our faculties, the mode of that fact might be.’ pp. 340—1.

They who are even but slightly acquainted with the Hebrew, know, that there is in the Old Testament “a remarkable use of plural nouns and attributives in application to the Divine Being.” On this peculiarity there is a long section in the work before us, which we have no room to insert, and which from the nature of it we cannot abridge. Besides, it can be of no use to any but the learned reader. We shall only say that the discussion is conducted with great candour and ingenuity; and that, in the conclusion, the writer thinks himself warranted in putting it to his reader whether, “there does not rise a *presumption*, to say the least, that these peculiarities in the structure of the Old Testament were intended to communicate and confirm the notion that a real plurality, though mysterious and thus revealed in distant glimpses, does exist in the undoubted but not less mysterious unity of the Divine Essence.”

We close, for the present, with an extract of considerable length from Dr. Smith’s work, which we regard as of great importance, because it contains a recapitulation of the foregoing evidence, and a statement of its results.

‘By a careful and impartial analysis, we have endeavoured to obtain the separate result of each leading part of the prophetic testimony to the Person and character of the then future Messiah. Those results must now be placed in a connected review.

A series of prophecies, reaching from the commencement to the close of the ancient dispensations, has exhibited to us a GREAT DELIVERER from evil, originally and repeatedly promised by God, and perpetually the object of the desire, expectation, and hope of the best and most enlightened men, and of those whom the Deity signalized by miraculous communications of his will. In the process of those declarations, this great Personage came to be designated by a pre-eminent appropriation of the term MESSIAH, to express his excellent qualities and important offices.

From those sources we have learned, that the Messiah was to be a real and proper human being; the descendant of Adam, Abraham, and David; in some peculiar sense, the offspring of the woman; the perfectly faithful and devoted servant of God; the messenger, supreme in rank above all others, of divine authority and grace; a heavenly teacher, inspired with the fulness of divine gifts and qualifications; the great and universal lawgiver, who should be the author and promulgator of a new, holy, and happy government over the moral principles, characters, and actions of men; a high priest, after a new and most exalted model; the adviser of the wisest counsels; the pacificator and reconciler of rebellious man to God, and of men among themselves; the kind and powerful Saviour from all moral and natural evil.

The divine oracles have also informed us that, in the execution of these benevolent purposes, he should undergo the severest sufferings from the malice of the original tempter, from the ingratitude and disobedience of men, and from the especial circumstance of his devoting himself a voluntary sacrifice to procure the highest benefits to those of mankind who should concur in his plan of mercy and holiness.

They have assured us that, from his deep distresses, he should emerge to glory, victory, and triumph; that he should possess power, authority, and dominion, terrible to his determined adversaries, but full of blessing and happiness to his obedient followers; that he should gradually extend those benefits to all nations; and that his beneficent reign should be holy and spiritual in its nature, and in its duration everlasting.

The testimony of heaven likewise describes him as entitled to the appellation of *Wonderful*; since he should be, in a sense peculiar to himself, the Son of God; as existing and acting during the patriarchal and the Jewish ages, and even from eternity; as the guardian and protector of his people; as the proper object of the various affections of piety, of devotional confidence for obtaining the most important blessings, and of religious homage from angels and men.

That testimony, finally, declares him to be the Eternal and Immutable Being, the Creator, God, the Mighty God, Adonai, Elohim, Jehovah.

Such is the picture of the MESSIAH, drawn by the pencil of prophecy, while his coming was yet the object of hope and expectation. It combines *opposite*, and *apparently incompatible*, properties; those distinctive of the Uncreated and Unchangeable God; and those of a created and dependent mortal, ascending through sorrow and death to immortal life, glory, and happiness!—Is such a combination admissible?

There are only three ways in which this question can be treated by those who acknowledge the authority of revelation.

I. The premises may be denied; It may be maintained that the prophetic scriptures do not attribute the superior class of characters to the Messiah; and, of course, that in each instance of such deductions, we have been interpreting the scriptures fallaciously.

I am well aware of the influence of pre-conceived sentiments, and that, “where there is neither ignorance, nor negligence, nor studied mis-statement imputable to the translator” or interpreter, “prejudices in favour of certain theories and doctrines seduce him unconsciously into a misrepresentation of his author.” I can only say, therefore, that I have placed a jealous guard against this avenue to error; and that, in all the preceding disquisitions on the particular texts which are the basis of our conclusions, I have endeavoured to observe the strictest rules of criticism and interpretation. The attentive reader will, also, perceive that in the Recapitulation, no stress has been laid upon the more dubious passages. I have rested upon what I conscientiously believe to be the true signification of each of the remaining passages, elicited by the most cautious construction. The

appeal can only be made to the understanding, the critical skill, and the serious reflection, of the impartial and upright reader.

II. The justness of our criticisms, and the general validity of the principles, may, perhaps, be admitted; while the conclusion is denied, upon the ground that the exalted language of the descriptions referred to is to be understood *improperly* and *figuratively*. The word *god*, it may be said, is in the scriptures applied to Moses as a divine messenger, to angels, to the false deities of the heathen, and to magistrates, even when they were wicked men: that word, therefore, with many of the attributives which the common ideas and language of men associate with it, may, with great propriety, be applied to the Messiah, who is confessedly entitled to higher honours than any other human being.

On this hypothesis we make two remarks.

1. In all the places where the term *Elohim* is used in the inferior sense mentioned, it is so surrounded by circumstances of modification and explanation, that it is rendered impossible to be misunderstood; and in general the reason of the application is sufficiently intimated. On comparison of those places with the passages which ascribe the same appellative, or equivalent ones, to the Messiah, the contrast will appear most striking.

2. The solution is not sufficient, for it does not meet all the facts of the case. The Messiah is not barely termed *God*, in the prophetic descriptions; but a copiousness of epithet and attribute, a profusion of diversified and lofty description, is employed in connection with the names of divinity. These adjuncts do not permit us to understand the names referred to, in any lower or accommodated sense; but they incontrovertibly ascribe the most peculiar and exalted characters of Supreme Deity.

III. The remaining solution is that which, admitting without suppression or evasion all the declarations in scripture which form the phenomena of the case, goes the full length of their conclusion; and thus ascribes to the promised Messiah the actual possession of TWO NATURES, the *human* with all its essential properties, and the *DIVINE* with all its inseparable perfections.

The only objection, not already anticipated, to this inference is, that no evidence can make it credible, because it is *impossible*: we must, therefore, either believe that the language of the Jewish prophets was not that of sober truth, but was the exaggeration of fancy, the mere colouring of poetry; or suppose that, with all our caution and scrupulosity, we have totally failed to understand that language.

But, upon what grounds is this allegation of impossibility made?

Will it be held *impossible* that OMNIPOTENCE should form a human creature, with the express design of constituting an union or conjunction with that human creature; such an union or conjunction as shall be perpetual, while yet the distinctive properties of each nature are preserved without confusion.

—He who affirms this to be impossible, is surely bound first to prove to us that he has “found out the Almighty unto perfection.”

Or will it be maintained that though Omnipotence could effect this, yet no circumstances could possibly occur in which it would be *becoming* the WISDOM of God to produce such an union?

No man of reason, modesty, or piety, will venture on this assertion: but every such man will admit that the Infinite Being is alone competent to know, whether such a proceeding would be worthy of Himself in any circumstances; and, if ever proper, what circumstances would render it so.

The pretence of impossibility is absurd, arrogant, and blasphemous. The question is a question of fact, and can be decided only by its proper evidence, *competent testimony*; the testimony of the scriptures, the declaration of His word who cannot be mistaken and who cannot deceive.

That testimony we have endeavoured fairly and impartially to ascertain: and, if we have not been altogether unsuccessful in our attempts to avoid fallacy in argument, we might here close our pleadings. Jesus of Nazareth, all who are called Christians acknowledge to be the long-promised and expected Messiah: therefore, ALL the properties and characters by which the records of divine prophecy have described the Messiah, must belong to him, in their strictest and most entire signification. Did the Christian scriptures do no more than afford satisfactory evidence of the simple proposition, *Jesus is the Messiah*;—we should be obliged by necessary inference from the prophetic descriptions, and by all the rules of honest criticism and interpretation, to conclude that his person comprised the unique and mysterious union of humanity and DEITY.

But the Christian scriptures are not thus bare and scanty in their information. It must appear previously probable, and it will turn out to be true in fact, that the writings of the inspired apostles confirm and amplify the descriptions of prophecy, by more full and clear statements of the truth respecting the Person, as well as the works and offices of HIM to whom they bear witness. The careful investigation of those writings, with a view to elicit their genuine and unaltered sense on this subject, will be our endeavour in the sequel of this Inquiry. pp. 382—392.

Religious Intelligence.

FOREIGN.

MISSION TO THE SANDWICH ISLANDS.

JOURNAL OF THE MISSIONARIES.

(Continued from p. 440.)

Sabbath, July 23, 1820. Public worship as usual this morning, at the close of which, the letter of excision addressed by this church to Wm. Tennooe, was read to him publicly. Will a gracious God have mercy on his soul, and reclaim his wandering steps.

Administration of the Lord's Supper.

At 4 o'clock P. M. the church assembled at the room occupied by brother L. and attended on the holy ordinance of the supper. Eleven of our number, together with our friend and brother capt. Cary from Chelsea, Ms. sat down together in peace at the table of our dying Lord, and found the first interview of the kind, in these islands, exceedingly happy.

Division of the mission family.

24. This day has been to us full of interest. Closed a large packet of communications, letters, journals, &c. for America, and committed them to

the care of our obliging friend, capt. Cary.

We sent our letter to the Corresponding Secretary of the Board, together with our journal up to the 19th inst. a copy of the letter to Wm. Tennooe, giving a summary view of his case, and an account of brother Whitney's visit to Kirooah, in a private letter to Dr. Worcester.

The morning was spent principally in preparing these communications, and in finishing the preparations for the removal of brothers and sisters Whitney and Ruggles, and Nathan Chamberlain. At 12 o'clock they took an affectionate leave of the family, and went on board the *Levant*. Capt. Cary had very kindly offered to give them a passage to Atooi, with the remainder of their effects, and to do what he could to secure them a pleasant landing and settlement, for which he deserves our warmest thanks. Brothers Bingham and Loomis accompanied them to the ship; and then, in solemn prayer, commended them to the guidance and protection of the

Lord of missions, who had said, "Lo I am with you always."—"I will never leave thee nor forsake thee"

Though there is work enough for all and more than all at this place; yet the weighty considerations in favor of Atooi, which led us to this arrangement, and the broad principle on which foreign missions have ever proceeded, founded on the divine commission, and recognized by the Apostles and other propagators of the Gospel, a *principle* which requires that, *the fundamental doctrines of revelation should be made known as extensively and speedily as possible*, satisfy us fully as to the expediency of this measure.

Progress of the School.

Aug. 1. Began in earnest to use the slate in teaching our pupils to spell, read and write. They are pleased with the business of making letters; give more fixed attention to their studies; and acquire a better knowledge of their lessons, than they would without writing them.

4. To day one of our adult pupils, Sally J. wrote or printed on her slate, and read intelligibly in English, the first sentence of a sabbath school card. "I cannot see God, but God can see me." With this interesting truth, and with her own ability to read and understand it, she appeared to be greatly delighted; and others, who saw and heard, were filled with wonder, and listened with admiration, as she explained to them, with lively interest, the meaning in the native language. She could speak English, when we first saw her two or three weeks after our arrival, when she came on the sabbath to attend public worship, and brought two sweet little daughters, whom she wished to have instructed; but a few weeks since, she did not know a letter; now she has conquered the greatest difficulty in acquiring the inestimable art of reading. She appears to be industrious, intelligent, and seriously inclined, and expresses a wish that she may be like the good women from America, and like Obookiah.

Arrival of Thomas Hopoo.

6. Sabbath. This morning unexpectedly Thomas Hopoo arrived, with the unwelcome information, that Dr. Holman had left Kirooah, and settled at Laheinah in Mowee. Thomas came as the messenger of the king, to get the sisters here to make for his majesty five fine ruffled shirts, similar to the five which they before made for capt. Jack, a native master of one of the king's vessels. By the assistance of Thomas as interpreter, a more important message was communicated to the natives of this place with respect to the gift and advent of a Saviour, from John iii 16. A goodly number listened with great attention to the word preached. In the afternoon the sabbath school was assembled, and some of the plainest doctrines of the Gospel were pressed upon their minds, a few pages of Obookiah read, and interpreted by Thomas, and the pupils were taught to repeat memoriter, in their own tongue, the truth "I cannot see God, but God can see me." The school was closed with prayer by Honoree in the native tongue, while all kneeled down in silence.

This evening, Mr. B. Thomas H. and John H. held a religious conference with the natives at one of their houses, and in their own language. Thomas closed the meeting with prayer in the same tongue.

"In the morning," saith the Scripture, "sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether this or that shall prosper, or whether both shall be alike good." But we know that "line upon line" is needed here, and we believe that sabbath schools and conference meetings, united with the preaching of the Gospel, will yet convert the world.

7. Monday. Set up the printing press. It appears to have suffered but little damage by transportation, and promises to be a good one. We hope to be able before long to print some elementary lessons for our pupils. Observed this evening, as usual, the monthly concert of prayer—

Thomas H. assisted in the exercises, made an address both in English and Owhyhee, and closed with prayer.

Order of Government respecting Foreigners,

To day the foreigners in this place were assembled at the house of governor Boka. Public orders were given by the king's secretary, requiring every foreigner, who did not belong to the king, or to Pitt, to leave the island the first opportunity. Two of our most peaceful neighbors were summoned before the king to be tried as disturbers of the peace. Capt. Alexander Adams was proclaimed harbor master of the harbor of Hanaroorah, by his majesty's command. His commission, drawn up by the king's secretary, but without the king's signature, was brought to us to be printed. This we declined until the king should see the instrument, and give his name and approbation. When that shall be done, we will cheerfully do such a favor for the government.

Departure of Mr. Loomis for the Windward Islands.

9. The Brig Neo, capt. Jack, sailed for Mowee. Governor Boka and his wife, brother L. and Thomas H. and little Daniel Chamberlain went out in her as passengers. The king and Pitt are now at Mowee; Reho-reho having commenced, as it is said, the tour of the Islands. Brother L. will touch at Laheinah, visit Dr. H. make known his business to the king and chiefs, and proceed as early as possible to Kirooah, where brother T. and his wife are now left by every other member of the mission; thence to Toeaigh as soon as Pitt shall return to that place, where he is expected to spend a few months in teaching this great chief, and those around him, and then return to this place—mean time leaving his wife and sweet little son, now in a prosperous condition, at this central station. Daniel C. is to be placed under the care and tuition of brother and sister Thurston at Kirooah.

13. Sabbath. Sabbath school this afternoon interesting. One of the pupils, Hannah Holmes, said with

reference to the death and resurrection of Christ, that she would tell every body about it that came to her house. Besides giving them a short view of the doctrines of the cross, and reading a portion of Obookiah, we endeavored to press upon the school, and taught them to repeat in their own tongue, the important truth that Jehovah created the universe, as it is recorded Gen. i. 1. A prayer in Owhyhee, by Honooree, closed the school at this place. May the Lord graciously smile on this plan of usefulness.

19. Arrived the schooner St. Martins, capt. Dean, from Manilla, in distress. The crew sickly. Also a schr. from Owhyhee, with a letter from brother L. announcing his safe arrival at Kirooah, together with the satisfaction of Pitt that he had come to Owhyhee for the purpose of instructing his favorite boys—also the contentment and persevering diligence of brother and sister T. notwithstanding their trials. Reho-reho, Pitt and Boka, are now at Ahedo the eastern part of Owhyhee, having suddenly left Mowee.

21. Much satisfied by receiving to-day a seasonable supply of rice, soap, and some other articles difficult to be obtained here, presented by Capt. Dean and Mr. Greene.

22. Sent by the St. Martins, a letter of counsel to brother Loomis at Owhyhee, copies of letters to brother T. and a letter to Dr Holman at Laheinah, inviting him, at the earnest request of Mr. Greene and Captain Dean, to visit the latter at this place, who is supposed to be somewhat dangerously ill. The sickly crew, it is hoped, will be much benefited by a change of diet and better water and land air.

23. Received intelligence by the Clarion of the safe arrival and welcome reception of the brethren and sisters at Atooi.

The brethren with the cheerful assistance of George, have commenced gardening, and have the happiness to see the plough-share of industrious husbandry, turning over the fertile soil of Atooi. They easily train-

ed one of the horses of Atooi to draw one of the ploughs brought with us from America, an interesting amusement to George, and a gratification to all. To the brethren there the prospect is flattering.

30. The L'Aigle having sprung her rudder, unexpectedly put into port again.

Dr Holman and his wife arrived in the St. Martins in good health. Received letters by the St. Martins from brothers T. and L. at Owhyhee. The king is still absent from Kirooah, attended by his faithful servant T. Hopoo.

The arrival of two medical men, Dr H. and Dr W. a physician and surgeon, is an event which capt. Dean, in his critical state of health, could have little expected when he approached these shores with his languishing crew, and distressing apprehensions respecting himself. We provided comfortable lodgings for Dr H. in the new house built by Mr Navarro, near to the house occupied by Capt. C. where they will board.—They intend soon to visit Atooi.

Sept. 3. Sabbath. Preached to-day from Phil. ii. 5. "Let this mind be in you which was also in Christ Jesus." How much we need the meekness, patience, condescension, benevolence, wisdom and zeal of the lowly Son of God, in the great work of propagating the Gospel.

4. First Monday. This evening observed the monthly concert of prayer, and contemplated some of the great and exceedingly precious promises with reference to the gentiles of the "Isles of the sea." God's truth is immutable. We need no better encouragement as to the foundation of a rational hope, that the most inaccessible and inhospitable parts of the earth will yet be blessed with the glorious Gospel.

7. To-day Capt. Starbuck did us the favor to visit the school and take tea with us. He expressed his surprise and high satisfaction to see the advances the pupils had made, during the short time they had been under instruction.

Death and Funeral of a Stranger.

8. Last night an unfortunate stranger, James Devereaux, from Ire-

land, cast upon these shores, far from kindred, country, and home, died in this village. He arrived in the St Martins, from Manilla, was sick on the passage with a long continued and distressing dysentery. He was attended by Dr Holman after his arrival. He had been visited, instructed, and prayed with by Mr. B. His parents, he said, were Roman Catholics, whom he had not seen during the last 14 years—He said he was willing to die, and hoped he should be safe, though he had not devoted his life to the service of God.

The funeral prayer and address were made by Mr B. at the house of Mr Greene and capt. Dean; and a funeral sermon appointed for him on the ensuing Sabbath. At 5 p. m. he was interred by strangers in the burying ground, appointed by this government for the interment of the whites.

The thought is affecting that the same offices of kindness, which we have performed for him, must shortly be performed for us; and that our bones also will probably rest in this land of strangers, till the morning of the resurrection.

10. Lord's day. A Sabbath of peculiar interest to us. Funeral services in the morning from Heb. ix. 27. "It is appointed unto all men once to die, but after this the judgment." At the close of the morning service, at the request of capt. Starbuck, public notice was given, that divine service would, by leave of Providence, be attended on board the ship L'Aigle, now lying in the harbor near the shore. Sabbath school as usual at 3 o'clock, and at 4 p.m. a large congregation for this place, was assembled on the spacious and commodious deck of the L'Aigle, and listened with attention to the word preached from Lam. i. 12. "Is it nothing to you, all ye that pass by," considered first in its original import, as the language of Zion in distress; secondly by accommodation as the language of our suffering Saviour; thirdly by application as the language of the unsanctified children of want, closing with the appeal of the inhabitants of these Isles to those who visit them, and to all who are

able to provide the means of their instruction and salvation. Most of our family attended. Capt. S. deserves our thanks for his attention, in furnishing boats for the congregation, and in providing comfortable seats for their accommodation. May the day be remembered with lasting gratitude.

Examination of the School.

14. To-day closed what we consider the first quarter of the school; and we were much gratified with the quarterly visitation and examination. Among the visitors were Dr Williams and two officers of the L'Aigle, two of the St. Martins, one of the Thaddeus, Mr Holmes, a resident, and his wife; who have five promising children in the school, one or two other residents, and Dr Holman and his wife. The examination was conducted wholly by Mrs Bingham, who has had the principal care of the school, though assisted by Mr B. and occasionally by some of the sisters. The examination could not indeed be expected to compare with that of an academy of young ladies and gentlemen in a land of literary, civil and religious institutions, after years of intense application; but humble as it was, even in the first rudiments of learning, it was by no means less interesting than an examination of the best schools in America. The school consists of about 40 scholars, both children and adults. During the first week it contained but 10 or 15 pupils, who attended about one hour in a day; but considerable accessions have been made from time to time, and the hours of attendance have been increased from one to four or five hours each day. Two or three of the pupils lately entered, are in the alphabet. A few hours instruction given in the course of a week or ten days has generally been sufficient to teach our pupils the alphabet in the Roman character. About half the school had three exercises to-day, in monosyllables of 2 and 6 letters. One class has proceeded through about 40 columns in the American primer, who read and spelled with accuracy one new column this afternoon. Ano-

ther interesting class of adults read & spelled a column of two syllables in the 2d table of Webster's spelling-book. One of them, Sally J. read intelligibly several sentences in English reading. Though she, like the rest, began the alphabet with us, she has acquired a good knowledge of about 20 lines upon a sabbath school card, commencing with the sentence, "I cannot see God, but God can see me," which she can read with facility, and translate into the Owhyhee. Hannah Holmes, Mary Marin, Geo. Holmes, William Beals,* and several others, have learned to read a considerable part of the same card, and manifest a degree of enthusiasm in acquiring the art of reading. All the native pupils have attended more or less to copying their lessons on the slate: an exercise both pleasant and useful. George Holmes has attended to systematic writing; and exhibited some specimens of writing, drawing and painting, which do great credit to his genius and application, and which afforded great satisfaction to the visitors, who, with one voice, pronounced them good. He is 17 years of age and of good promise. Dexter, the eldest son of Mr. Chamberlain, has attended to reading, writing, drawing, arithmetic, and geography; Mary C. to writing, reading and spelling. Several of the native pupils have begun—and barely begun, to learn the use of maps and globes. At the close, the whole school recited in concert, in the Owhyhee tongue, several passages which they had committed to memory, and which contain some of the most prominent doctrines and precepts of Scripture.

"In the beginning God created the heavens and the earth."

"I cannot see God, but God can see me."

"Jehovah is in heaven, and he is every where."

"Jesus Christ, the good Son of God; died for our sins."

"We must pray to Jehovah and love his word."

* These are children of whites by native women. Ed.

"God loves good men, and good men love God." These passages are taught at the sabbath school; and then the pupils teach them to their neighbors and friends; out of school. After a short address to the scholars by Mr. B. they retired in perfect order, much pleased themselves, as well as their visitors, and each, turning round at the door, with a bow or curtsy, very pleasantly bade us, "good afternoon." We regret that Boka and his wife and capt. Joseph Banks have not attended much to study. Neither they, nor the daughter of Nihe, a chief of Karakakooah, who made a good beginning, had any part in the examination. We hope, when their affairs are more settled, they will persevere in acquiring the art of reading and a knowledge of the Bible.

Thus we have the satisfaction to reflect, that in Woahoo a regular school is established for the instruction of this people, in addition to what has been done by similar incipient efforts, at Owhyhee and Atooi. We have the satisfaction to believe, that Reho-reho and two of his wives, and two favorite men-servants—and Tamoree and his wife, have made greater attainments, since our arrival, than any of the pupils at Woahoo. The success, which God has caused to attend the little we have done, has greatly encouraged us to undertake more, to increase our diligence and exertions to hold forth the word of life, to teach and train for heaven the children of pagans, purchased with the blood of Christ, and now desirous to become acquainted with his religion and his salvation.

15. To-day Mr and Mrs Bingham removed their lodgings from the house which has been, since our arrival, a little sanctuary, where the Gospel has every Sabbath been preached; and came into a room, in the new house, built by government, of which a part is intended for a school room, and for public worship. Sister Loomis has her residence in a house between those occupied by Mr Bingham and Mr Chamberlain.—The three stand in a line with the

storehouse, about 10 feet apart, having the doors on the south ends, connected by a *ranai*, a long open building 12 feet wide. Our excellent cooking stove is set up, in a small house built for the purpose, just in front of the *ranai*; which renders it much more easy to prepare our meals, than it has heretofore been. Though much needs yet to be done to make ourselves as comfortable as we hope to be, yet we feel more than we have before as though we were settled.

New School Room.

16. Mr. Bingham and Mr. Chamberlain fitted up the school-room for school and meeting, lining the walls, and covering the ground with mats, and making commodious seats. This is new business, to prepare with our own hands on heathen ground, a place for the public worship of Jehovah.—Nothing but the actual attendance on his worship, or the duties of making known that glorious name, could be a more pleasant employment.

We feel the need of lumber, an article most difficult to be obtained here. It would hardly be possible to purchase, at any price, a sufficient quantity of plank for seats in the public room. Some of the timber brought with us, will answer very well for temporary seats placed round the room double, and covered with hay and mats. A donation of mats from Atooi, and from members of the school, deserve our acknowledgment, as very useful in fitting up our houses.

Projected Removal of the Government.

Received letters from our brethren at Owhyhee, announcing the determination of the king and chiefs to remove to Woahoo, in the course of two or three months. Should this event take place, it will probably unite again the two branches of the mission which will be a very great gratification to us. The Sabbath approaches after a toilsome week; and we bid it welcome.

Dedication of the House.

17. Sabbath. A discourse designed to be dedicatory, was preached at the new place of worship, from Psalms, "Except the Lord build the house, they

labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The public room was well filled, and the day was to us very interesting. In our peculiar situation and employment, far from our friends, and from civil protection, laboring to enlighten and evangelize an unlettered and heathen nation, it becomes us, a little feeble defenceless band of pilgrims, to feel the force of the text, and to make it a ruling maxim, in all our plans, and purposes, and operations: for all our efforts, however well directed, must be altogether in vain without a divine blessing. What has been done in our work thus far, we have the happiness to believe God has accomplished by his gracious hand. It was pleasant this afternoon to see our Sabbath School come cheerfully as before, to listen to divine instruction, and to a continuation of the affecting story of Obookiah.

18. Commenced to-day the second quarter of the regular school. We are gratified to find that our regular number is ready to follow us from the village, notwithstanding their native propensity to idleness, their love of ease, and their long confirmed habits of lounging. There was some reason to fear, that a walk of 200 rods, four times a day, would appear to them like too heavy a tax, for the sake of drilling upon their dry English "Palapale" with slow and almost imperceptible advance. But we believe that most of those, who have been constant in their attendance, have become sincerely attached to the school and to the family; and would consider it as a calamity to be deprived of the company of their teacher or their book. Several new applications have lately been made for admission. We hope before long to increase the number both of the school, and of those that are to be trained up in our family.

23. We are happy in being able again to spread our table in humble, decent order for our friends. At tea this evening we were gratified by the company of Capt. Starbuck and Dr. Williams, Capt. Hale of the American

brig Ann, lately from the N. W. coast, and Mr. Scoville.

Missionary Herald.
(To be continued.)

PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK,
DURING THEIR TOUR IN ASIA MINOR.

(Continued from page 445.)

Wednesday, Nov. 8, 1820. At half past one we left Pergamos: at three we crossed the Caicus, and pursued our way along the southern bank, through a fertile plain several miles wide, with verdant hills on the north and south, & several small villages at the foot of them. At half-past nine we crossed the river again, and stopped for the night at the house of Immanuel. He is a Greek. His house stands on the river's bank with a mill in one end of it. He soon told us, that our letter of introduction stated that we are ministers of the Gospel, much interested for the Greeks, and carry about books for distribution among them; adding, that they had lately built a church in this neighbourhood; and it would be, "*a great charity* if we would leave a few books here." We ascertained that 5 out of 10 or 12 men about the mill, are able to read, and gave them tracts; we also gave a number to Immanuel for the priest and others.

Thursday, 9. Pursued our course along the same plain. In four hours passed through a considerable village called Soma. The inhabitants are principally Turks—about 70 families are Greeks. In two hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of limestone, called on the maps Temnus, on the south side of the plain. It is said to contain 10,000 inhabitants, (viz.) 8,000 Turks, 1,000 Greeks, and 1,000 Armenians. There are 11 mosques, and 1 Greek, and 1 Armenian church. Left a number of tracts for the Greeks. At 3 o'clock we set out from Kircagasch, and pur-

sued our way, at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco, and pasturage for flocks. At one time we counted 500 cattle together attended by the herdsmen and their dogs; in another flock were about as many goats, and in others a still greater number of sheep.

Arrival at Thyatira.

At 8 o'clock we reached Thyatira, now Akhisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos we were told, that within a few weeks 8 men have been killed by robbers, at different times, on the road between that place and this. We saw a man at Pergamos, who was attacked about 2 years ago, on this road, and left for dead. He still carries a scar in his cheek, in consequence of the wound which he then received. All these barbarities, however, were perpetrated in the night. We were uniformly told, that in the day time no danger was to be apprehended. Still our attendants showed strong signs of fear; and it was not without difficulty that we persuaded them to leave Kirca-gasch with the prospect of being out a few hours after dark. From all dangers, seen and unseen, God has mercifully preserved us. May our spared lives be wholly his. We read the address to the church in Thyatira, prayed to that God, saints of old worshipped in this place, and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

Description of the City.

Friday, 10. We had a letter of introduction from a Greek in Smyrna to Economo, the Bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1,000 houses for which taxes are paid to the government, besides 2 or 300

small huts. There are about 350 Greek houses, and 25 or 30 belonging to Armenians. The others are all Turkish. There are 9 mosques, 1 Greek, and 1 Armenian church; 4 or 5 Greek priests, and 1 Armenian.—The Greeks know something of the Romaic, and the Armenians of the Armenian language; but the common language of all classes is Turkish.—The Greeks write it in Greek letters; the Armenians in Armenian letters. A young Armenian, who is learning to read it with the Turkish letters, called on us, and read a little in a Turkish Testament, the translation of De Sacy, and we gave him one of them.

Showed our Romaic Testaments to Economo. He says they have the one, which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the schools. The first is taught by a priest, and consists of 50 scholars. The second is taught by a layman, and consists of 20. Supplied them with tracts. Copied a long Greek inscription on a stone erected by Fabius Zosimus, at the tomb of his wife.—When we returned to our room, a lad came to us for tracts. He and 5 or 6 other boys are taught by a priest, and do not attend the public schools. After hearing him read a little, and asking him a number of questions, we gave him tracts for himself and his companions. A man, who has a school of 6 children, saw one of the tracts which we had given away, and sent to us for some. We visited his school and supplied his pupils. Gave a Testament to the priests.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of 3 or 4 miles it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

There has been some doubt whether Akhisar is really the ancient Thyatira. There is a town called Tyra,

or Thyra, between Ephesus and Laodicea, which some have supposed to be Thyatira. But we have with us the Rev. Mr. Lindsay's letter, in which he gives an account of his visit to the seven churches. Ak-hisar is the place which he called Thyatira, without even suggesting any doubt about it. When we inquired in Smyrna for a letter of introduction to Thyatira, they gave us one to this place. The Bishop, priest and professors, at Haivali, and the priests in Pergamos, and in this town, have all spoken of Ak-hisar and Thyatira, as being the same. In the inscription, which we copied, the place is called Thyatira. St. John addressed the seven churches in the order in which they are situated, beginning with Ephesus and closing with Laodicea. If Akhisar is Thyatira, this order is complete; if not, it is broken.

Saturday, 11. Went to the Armenian church, at the time of morning prayers. About 30 were present.

Journey to Sart.

At 7 we set out for Sardis. Passed in sight of 3 or 4 small villages, and at half after eleven stopped to dine at a village called Marmora. It has 4 mosques and 1 Greek church with 2 priests. The whole number of houses is said to be 4 or 500, of which 50 are Greek. Gave some tracts to one of the priests and to several others. At one we resumed our journey. At two came in sight of a lake, and made a bend around the west side of it.—At four we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings, and the city of the far famed Croesus. We crossed the plain obliquely bearing to the east and reached Sardis, now called Sart, at half-past six, in 10 hours travel from Thyatira; course a little east of south.

Found difficulty in procuring a lodging; at length put up in a hut occupied by a Turk. It was about 10 feet square, the walls of earth, the

roof of bushes, and poles covered with soil and grass growing on it. There was neither chair, table, bed nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee.

A Sabbath in Sardis.

Lord's Day, Nov. 12. After our morning devotions, we took some tracts and a Testament and went to a mill near us, where 3 or 4 Greeks live. Found one of them grinding grain. Another soon came in. Both were able to read. We read to them the address to the church in Sardis, and then the account of the day of judgment, Matt. xxv. Conversed with them about what we read, and then spoke of the Lord's day, and endeavoured to explain its design, and gave them some tracts. We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the church as a body had only a *name* to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die.—Wherefore the candlestick has been removed out of its place. In the afternoon we walked out and enjoyed a season of social worship in the field. This has been a solemn, and we trust a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen, but a few mud huts, inhabited by ignorant, stupid, filthy, Turks; and the only men who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the Dominion of Satan.

Brother Parsons is unwell. If one of us should be attacked in this place

with a lingering and dangerous disease, it would be only such a trial as we often thought of, and mentioned when anticipating the mission. Yet such a trial would put our faith and submission to a severe test. The Providence and grace of God alone can give us comfort and support.

Ruins of the Place.

Monday 13. Went out to view more particularly the ruins of the place. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about 30 feet high, and six in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground.—Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

There is now in Sardis no Christian family. There are three grist mills here, in which 9 or 10 Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, "I will read it often."

Journey to Philadelphia.

In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill. In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semi-globe, and as nearly as we could measure it with our steps, 200 rods in circumference. From the summit of this, 40 or 50 others were in sight, most of them much smaller.—Strabo says, the largest of these was built in honor of Halyattis, the father of Croesus, and was 6 stadia, i. e. three quarters of a mile, in circumference.

From these tumuli we went to Tarkeny, a village one hour east of

Sart, on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest. There are about 50 Greeks in the village and its vicinity. They have a church which was built 10 years ago. In the evening 6 or 7 men came in, and we read to them the three first chapters of Revelations. Sometimes they seemed pleased, and at other times surprised. It all seemed new to them. The priest had never seen a Romaic Testament before. There is no school in this parish, and he says very few of his people can read.

Tuesday, 14. Gave Germanicus the priest, a Testament, and some tracts for his flock and for another priest in the neighbourhood. At half-past seven set out for Philadelphia. Our road lay along the south side of the plain. On the north side were several villages. In four hours we came to a Greek shop, where we took some refreshment, and gave tracts to 2 or 3 men.

Visit at Philadelphia.

In three hours more we reached Philadelphia, now called Allah Scheyr, i. e. the city of God. Obtained the use of a small dirty room in a Khan, and put up for the night. In the evening Serkish called for Martino in great haste, and said, "the Turks are taking our horses." Remonstrance was in vain. A Pacha was coming with some hundred attendants, and horses were wanted, for a few days, for their use. Ours must go among the rest. Martino went immediately to the Moslem, and stated that we are foreigners, have just arrived here, and wish to go on soon. The plea prevailed. The Moslem ordered 2 men to take the horses, and re-conduct them to the Khan. "The heart of the king is in the hand of the Lord."

Wednesday, 15. Early this morning. Theologus, a Greek to whom we had a letter of recommendation, went with us to visit Gabriel, the Archbishop of this diocese. He has held this present office six years, is reputed a man of learning, but now quite aged, perhaps 75. Formerly he had one bishop under him; now none, and but about 20 priests. His diocese

includes Sardis on the west and Laodicea on the east; but he says there are not above 6 or 700 Greek houses in it. There are 5 churches in this town, besides 20 which are either old or small and not now used. The whole number of houses is said to be 3,000, of which 250 are Greek, the rest Turkish. We gave the Archbishop some tracts and a Testament. He said the Testament, which Mr. Lindsay gave him, and another which he received from another source, he had given away, one to a school, the other to one of his priests.

We went next to visit a school. It is taught by George, a young man of this place, who spent some time at a school in Haivali and Smyrna, under the instruction of Economo and Benjamin. He has about 30 scholars, who study ancient and modern Greek.—There is a small library belonging to the school. The school-house contains 4 apartments, one of which is reserved for company. We obtained leave to use it during our stay in town, and very gladly removed our baggage from the Khan.

Dined with the Archbishop. This is one of the Greek fast-days, on which it is unlawful to eat meat. The dinner consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits with bread and cheese, and a plenty of raki, rum and wine. It seemed to us a singular dinner for a fast day.

Spent the afternoon at the school house; found in the library and old M.S. of the Gospels in Greek. The date and title page are lost. Observed also a Romaic translation of Goldsmith's History of Greece, and the first volume of a Greek Lexicon, now publishing at Constantinople. It is a huge folio, and yet gives only four letters of the alphabet. In the course of the afternoon, two men and one little boy came to us for tracts, which we gave, and added some short exhortations. Our tracts are likely to be less useful here than we had hoped, because the most, even of the Greeks, understand no language but the Turkish. This is said to have

been the fact even with the predecessors of the present Archbishop.

Thursday, 16. Read the first chapter of John to the school master and a priest, and accompanied it with some remarks. Went out with a guide to see the city. From an ancient castle on the south, we had a good view of the place. It is situated at the foot of Mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which *they say*, the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about 30 rods long, and in some places 8 feet thick and 10 high. The tradition is, that there was a church near the place dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The wall seems to be composed, principally, if not wholly, of bones. On breaking off pieces, we found some small bones almost entire.

Friday, 17. Brother Parsons's illness continues. It is now more than a week since it commenced. If we pursue our way, as we had intended, to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. It is disagreeable to think of returning without visiting all the *Seven Churches*. But Providence seems to call us to do so. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for missionary labor. We cannot think it our duty to risk health and life, by pursuing the journey in our present circumstances, and accordingly resolve to return to Smyrna. Before we left town, one priest bought a Greek, and another a Turkish Testament. We saw

three priests together reading them. The schoolmaster consented to act as agent for the sale of Testaments, in case we should send him some. We gave him some tracts for his pupils, and had the pleasure of seeing him call them, one by one, and give each a tract, with a special charge to read it carefully. This is one of the few Greek schools, in which something like order is maintained, and the children are taught to understand what they read.

Returned to Tatar-keny, and tarried with Germanicus the priest.

Description of Cassabar.

Saturday, 18. In 6 hours we arrived at Cassabar. Near this town the plain, in which we have been travelling, is divided by Mount Sypilus. One part extends west towards Magnisia and Menimen. Through this the Hermus runs. The other part extends towards Smyrna to the S. W. running between Mount Sypilus and Mount Tmolus. A few moments after we arrived it began to rain.

Lord's Day, Nov. 19. It is pleasant to have a room by ourselves on the Sabbath. The morning was tranquil, and we seemed to feel something of the sacredness of the day, though surrounded by the noise and bustle of business. Martino told some persons last evening, that we wish to see the Greek priests, and about noon three priests, and a schoolmaster came to see us. The teacher has a school of 30 pupils. They told us, that there are in Cassabar 6,000 houses. But from the appearance of the town, we apprehend this estimate to be much too large. They say 300 houses are Greek, and there are a few Jews. There are 6 or 7 mosques, and one Greek Church, with 4 priests. We gave 40 tracts to the master for his school, and about as many to the priests, one of them having requested some for a small village in the neighborhood. They left us with many wishes and prayers for our prosperity, and soon sent us a platter of fowls and herbs for our journey.

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Monday, 20. At half past seven we left Cassabar, and after riding 3 hours over the plain we came to the east end of Mount Sypilus, and continued our course at the foot of it on the N. side. For about 2 hours we found the mountain high and steep, composed principally of lime stone, and consequently barren. A little before we reached Magnisia, we found it composed of earth and covered with grain and grass, the height not so great and the ascent more gradual.

Description of Magnisia.

Reached Magnisia after a ride of five hours and a half from Cassabar. As we entered the town we counted 20 minarets. The mosques, as well as their minarets, are painted white, and give the city a more splendid appearance than we have before seen in Asia. We put up at a Khan. Toward evening went out to see the priests and the school. Found several priests together, and gave them tracts. One of them went with us to visit the schoolmaster. He is a pupil of Benjamin; has taught this school 4 years; and has now about 50 scholars.

The priests tells us, that there are in town 33 mosques, 2 of which have a minaret at each end—2 synagogues, 2 Armenian, and 1 Greek church—3, or 400 Armenian houses, 100, or 150 Jewish, and 800 Greek houses, and 12 Greek priests. Gave the instructor some tracts for his school, and agreed with him to act as agent for

the sale of Testaments. He thinks if 20 are sent, he can sell them soon.

Magnisia lies at the foot of Mount Sypilus, on the north, about 25 miles N. E. from Smyrna. The streets are wide and the houses better than we have seen in any other town on our journey, and the market is well supplied. This is the place called *Magnisia ad Sypilum*. Magnisia ad Meandrum, more celebrated in ancient history than this place, is situated on the Meander, between Ephesus and Laodicea. It is now called Guzel-hissar. That is the town, which was given to Themistocles, to procure bread for his table.

Return to Smyrna.

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In this journey, we were absent from Smyrna 21 days, and rode about 100 hours, probably 300 miles. In time of sickness, the Lord has healed us. In time of danger, he has defended us. In time of doubt, he has guided us. We have had opportunity to

sow some precious seed. It may lie buried long in the earth; but the crop, we trust, is insured. [*Miss. Herald.*]
(To be continued.)

STATE OF RELIGION IN MASSACHUSETTS

Extract from a Narrative of the State of Religion, presented to the General Association of Massachusetts, assembled at Haverhill, June 26, 1821.

ON former occasions it has been our delightful task to record the mercy of the Most High, in numerous accessions to our churches, and multitudes of souls redeemed from the bondage of sin, and brought home to God through faith in the Saviour. It is not so now. While we rejoice to hear that in other states, the work of the Lord is revived with power, we are compelled to weep over our own stupidity, and to explain, though not with sentiments of hopeless despondency, "Oh, that it were with us as in months past!" Amidst all our discouragements, we find not a little, in the situation of our churches, and the tokens of divine favour to Massachusetts, to strengthen our confidence in the protecting care, and promised grace of Him, before whom the prayers and the alms of his children, ascend as a sweet and perpetual memorial.

The monthly concert of prayer is generally observed within our limits, and in many instances, in all parts of the state, is accompanied with a charitable collection: Sabbath Schools are common, and extending more widely their salutary influence; the benevolent objects of the day receive increasing patronage; and the profits of merchandize, of mechanical skill and of female industry, are consecrated to the cause of Zion—to the education of pious youth for the ministry, the instruction of the ignorant, and the salvation of the world.

We particularly notice as worthy of praise and imitation, the charity of our *Christian Farmers*, who have in very many instances, within the last year, been induced to make the experiment of devoting to the service of Christian missions, some portion of that soil, by which, through the blessing of God on their exertions they en-

three priests together reading them. The schoolmaster consented to act as agent for the sale of Testaments, in case we should send him some. We gave him some tracts for his pupils, and had the pleasure of seeing him call them, one by one, and give each a tract, with a special charge to read it carefully. This is one of the few Greek schools, in which something like order is maintained, and the children are taught to understand what they read.

Returned to Tatar-keny, and tarried with Germanicus the priest.

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joy so much comfort and abundance. To the eye of Christian philanthropy, it must be peculiarly refreshing, to behold, scattered over the face of this flourishing state here and there a missionary field, waving to the breeze of Heaven, and destined to bless, with the bread of eternal life, the most distant nations of the earth.

Highly gratified as we are, in recording these plans of benevolence, and means of diffusing abroad the savor of Christ's name; yet we would not omit to give a more minute account of the real state of things as they exist in our several individual Associations.

From the Berkshire Association, containing nineteen churches, of which all are supplied with pastors, we have been favoured with pleasing intelligence. The revival at Pittsfield, which commenced more than a year ago, still continues, and has recently received a new and powerful impulse. Within a few weeks, more than twenty individuals, it is hoped, have been made the subjects of renewing grace. Since the first commencement of the work about seventy have publicly united themselves to the Congregational church. In the towns of Stockbridge and Sandisfield also, there is an unusual and increasing attention to the concerns of the souls; and in various other places, augmented zeal, renewed energy in prayer, and the enlivened ardor of hope are observed among the friends of the Redeemer.

Within the limits of the Mountain Association, are eleven churches, of which nine are supplied with pastors. Its representatives state, that, although coldness in religion generally prevails, yet God in mercy, has visited some of their churches. The revival in Chester and Middlefield continued into the last year; and in the former place eighty-five since our last meeting have been visibly added to the Lord. The whole number of those who have been received to the communion of the church in Middlefield, is twenty-nine. In other towns, pleasing hopes are entertained that God is about to revive his work, and occasional instances of conversion to Christ have occurred.

In the Franklin Association, the ordinances of the Gospel are generally respected; and in the town of Charlemont, God has been pleased to appear in his glory for the enlargement of Zion. In several other places, intimations are afforded of the special presence of the Spirit of grace; and Christians are joyful in hope.

From the Hampshire Central Association, we learn, that though no such general revivals of religion within their limits, as we have formerly had occasion to record, have been witnessed, during the last year, yet the word of God is not without its effect, in promoting social order, attachment to the truth, and respect for the institutions of Christianity.

The same general observation may be applied to the Hampden Association, with the pleasing expectation, that in several towns, particularly in Long Meadow, Blanford and Tolland, revivals have commenced, which, it is hoped, will issue in the salvation of many souls.

The towns of Greenwich and Oakham, within the limits of the Brookfield Association, have been visited by the special effusions of the Holy Spirit;—and in the former place the number of hopeful converts is about 60. Among those who have been added to the first Church in Brookfield, is a native of the Sandwich Islands—a promising youth, who is soon to enter the Foreign Mission School at Cornwall.

From the Westminster Association, we learn, that no special awakenings have been enjoyed within their limits, during the last year; but more than the usual number have been added to the communion of their churches.

Though no special revival, in any of the churches comprised in the Worcester North Association, has been experienced, yet in a number of instances, the preached Gospel, has, it is believed, proved, through a divine influence, the wisdom of God and the power of God, to the salvation of sinners.

In the Union Association, consisting of 12 pastors and churches, the gracious presence of Christ has been

chiefly manifested, in the augmented zeal and steady co-operation of Christians, to maintain the truth at home, and extend, by their charities, its triumphs through a world lying in wickedness.

In the Association of Salem and vicinity, the cause of evangelical truth and purity is advancing; Christians feel more and more the importance of decision and activity in religion; and tho' the stupidity of many is deeply to be lamented, yet the signal blessings which, during the last year, have been bestowed on the churches of Beverly and Salem, may well encourage all the friends of God, to hope and to pray.—In the former place, there have been about 200 hopeful conversions; and in the latter not far from 100. The revival in Salem, as in most other places, similarly favoured, seemed to begin in an unusual spirit of prayer, among the professed followers of the Saviour. The work in that place still continues.

In Rowley and Byefield, and, in a less degree in some other places within the limits of the Essex Middle Association, God has been pleased to make bare his arm for the salvation of sinners. In Byefield 40 persons have been added to the church. The ministers and churches comprehended in that body, are happily united in sentiment and effort to do good.

From the Haverhill Association, no animating reports of any general revivals of religion have been received; but we have been happy to hear that amidst all the evils of spiritual declension, the institutions of benevolence are cherished and the ordinances of God treated with respect.

Within the limits of Old Colony Association, are 14 churches and 9 pastors, one of whom was ordained the last year. Within that period, a work of grace has been visible at Berkley, Plymouth and several other places.

The Association regrets to learn that the operations of the American Education Society are impeded by the deficiency of its funds. While the candidates for its assistance have increased, the receipts of its Treasury have been diminished. During the

past year, the Society have given assistance to about 200 beneficiaries, of different States, and in various stages of study preparatory to the Christian Ministry. The Association earnestly hope, that this Institution, and other kindred Societies, will not fail to receive that efficient patronage from the churches, which their importance demands.

We cannot forbear to congratulate the friends of Jesus, on the prosperous state of the Theological Seminary at Andover. It contains, at present, 112 students, who are engaged in studies, preparatory to the Christian Ministry, and who, if God crown their exertions with success, may one day be instrumental of turning many to righteousness.

REVIVALS OF RELIGION.

Extract of a Letter from one of the Missionaries in the employ of the Congregational Missionary Society, last winter, to his friend in Charleston, S. C. dated

Torrington, July, 16, 1821.

When I arrived at my father's house, I found a gentleman there waiting for me, who had heard of my arrival, to engage me to come to this place, which is about 20 miles west of my father's. You will conclude, not that I am in particular demand, but that *preaching* is in great demand, in this favoured section of our country, when I inform you, that I have had applications from three different places in this vicinity, to supply the places of superannuated ministers.

Of all the revivals that I have ever witnessed, none have so deeply interested my heart, none appear so strikingly to manifest the power of God, or the excellence of the Christian character, as that with which Farmington has been blessed. "O," I have often thought, while residing among this people, "what glorious work a revival of religion would make in this town!" The blessed effect of such a work I have now witnessed; and it is beyond any thing I could ever have had faith to pray for. The change in the moral aspect of things is astonishing. "Many who have been

very far from God and righteousness," have, as we humbly hope, recently been brought nigh by the blood of his Son. Some whose moral condition once appeared hopeless, are now in their right minds, at the feet of Jesus. Many of the professed devotees of Mammon, have recently departed with all for Christ. A large class of this community have been eagerly engaged in the pursuit of riches; and their clashing interests, combined with those feelings of selfishness and pride which avarice fosters, have produced, as might be expected, quarrels among neighbours, and much hostility of feeling. The quelling of this hostile spirit was among the first visible effects of the Spirit of God. Of many, who have formerly been not even on *speaking terms*, it may now be said, as it was of the early Christians, "See how these Christians love one another." Let any person witness the glorious effects which this work of grace has produced in Farmington, and still disapprove of a revival of religion; and it would not be difficult, I think, to decide to whose kingdom that person belonged.

Extract of a Letter from the Rev. Dr. Bates, to a gentleman in the vicinity of Boston.

Middlebury College, July, 20, 1821.

DEAR SIR,—Knowing the interest you feel in the advancement of the Redeemer's kingdom, I have sat down this morning to give you a brief statement of what will give joy and gladness to your heart. Indeed if there is joy in heaven when one sinner repenteth, well may we rejoice when souls flock unto Jesus, as doves to their windows. It is now about two months since a revival of religion commenced in College. It commenced with great power; it has, however, proceeded with stillness, but great solemnity. The work very soon spread into the village, and through the town. Nor did it stop here, but extended to the towns in the vicinity; and it still continues to spread in every direction. Already can we reckon fifteen towns, within thirty miles, in which it may be said, there is a revival

of religion. In some of them the work proceeds with majesty and power, displaying most obviously the riches of sovereign grace. Though the work has so recently commenced, yet no less than fifty or sixty may be found in several of these towns, rejoicing in hope, and furnishing good evidence that their hope is founded on the Rock of Ages. The effect upon the College has been exceedingly propitious. About two-thirds of our students are now decidedly pious; and several others are unusually thoughtful and some deeply impressed.

[*Relig. Intel.*]

FROM THE CHRISTIAN WATCHMAN.

A number of plans are already in embryo, for supplying the destitute parts of our country with a preached Gospel, which, when brought to maturity, will answer every purpose intended. But as many sections of the United States, and particularly this Southern region, are *now* suffering for want of the word of God, ought not some plan to be immediately adopted, that might afford, at least, temporary relief—or until more extensive plans are fully matured? Having lately been led to think much on this subject, from my personal knowledge of the deficiency of Baptist preachers in this State, I considered the following expedient as one calculated to remedy the evil for the present.

Let every Baptist church in this State, that is now supplied with a pastor, come to the resolution of keeping constantly in employ one missionary. The means necessary for his support might be raised by voluntary contributions, by equitable assessments, or from that part of the congregation, (and a very considerable part too,) who are not pew-holders, and now contribute nothing towards the regular support of the Gospel. Very few; it is believed, would object to either mode, or refuse their pecuniary aid, especially when made acquainted with the design of the donation and the necessity of the measure.

It is not intended, by this plan, to supersede any other measures which are now in a train of execution, but merely to bring forward, in an easy

and economical way, another mode to benefit the destitute.

It is well known, that almost all the missionaries, lately employed in this State, have themselves collected more than half their stipulated allowance, in places where they have been labouring. Thus, relieving the societies employing them, of a considerable expense. It is confidently expected that additional missionaries would also be enabled to do the same.

Suppose then every Baptist church in South-Carolina, which is now favored with regular preaching, should come to the determination of supplying one missionary each, on the plan contemplated, at \$50 per month; the probability is, that the contributors would never be called upon to pay more than \$25 per month; and 100 persons contributing 25 cents each per month, would pay this sum. But many would cheerfully give a much greater sum, while very few would give less, though less would be acceptable. Should every supplied church adopt such a plan, we have only to count the number of such churches, to ascertain the whole number of missionaries that might go forth, "sowing precious seed."

It may be objected, that churches, which support pastors, ought not to be taxed to support the ministration of the Gospel in destitute churches—particularly as some of them have little disposition to assist themselves. To this objection it may be answered, that it is the only way to arouse careless churches to a sense of their duty; and, it is very probable, that, after enjoying the blessings of a preached Gospel, many of them will make strenuous efforts to have it statedly administered on the Sabbath. It is pretty well known that some churches, hitherto content with a sermon once a month, are now anxious to have more regular preaching, and are disposed to do more than they have done, in a pecuniary point of view, for this purpose. This number may be considerably increased, by a little exertion on the part of these churches which experience the benefit of constant service on the Sabbath, and this they surely will not refuse.

It is nothing but right and proper that they should endeavour to supply others with the means which have had such a happy influence on themselves.

There are about 200 Baptist churches in South-Carolina, and near 100 preachers—so that every Sabbath half the churches are closed; and in many places, where the churches are thus shut up, there are no other denomination of Christians. What must be the state of society, thus bereft of the Gospel, it is easy to conceive.—Without the restraints which the regular administration of the Gospel would always afford, the Sabbath of the Lord must be profaned by the careless and unconcerned—and even professors themselves must become cool, and lose that fire of devotion which should ever warm and animate their bosoms. These things ought not so be; and the fault lies principally with those who have professed the Christian name, but have not properly maintained the Christian character. Their neglect to support ministers in that manner which society and religion requires, has caused a desolation and barrenness almost unexampled, and unless something is done, the cause of Christ will sink still lower in the Southern section of our country. A LAYMAN.

South-Carolina, Sept. 1, 1821.

SIERRA LEONE.—WEST-AFRICA.

[From the London Miss. Register, for July.]

Sir George R. Collier's Testimony to the rapid Improvement of the Colony of Liberated Negroes.

From a "Second Annual Report upon the Settlements on the Coast of Africa," by Commodore Sir George R. Collier, recently laid before Parliament, we extract with great pleasure, the following testimony:—

"The Colony of Sierra Leone has been so differently represented, so much has been urged against its rising prosperity, and proposals said to have been made for its abandonment, that I consider myself, as an impartial person, the one, from whom opinion and remarks may be expected; and when I declare, that I shall not swerve in any degree from the

very far from God and righteousness," have, as we humbly hope, recently been brought nigh by the blood of his Son. Some whose moral condition once appeared hopeless, are now in their right minds, at the feet of Jesus. Many of the professed devotees of Mammon, have recently departed with all for Christ. A large class of this community have been eagerly engaged in the pursuit of riches; and their clashing interests, combined with those feelings of selfishness and pride which avarice fosters, have produced, as might be expected, quarrels among neighbours, and much hostility of feeling. The quelling of this hostile spirit was among the first visible effects of the Spirit of God. Of many, who have formerly been not even on *speaking terms*, it may now be said, as it was of the early Christians, "See how these Christians love one another." Let any person witness the glorious effects which this work of grace has produced in Farmington, and still disapprove of a revival of religion; and it would not be difficult, I think, to decide to whose kingdom that person belonged.

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It is well known, that almost all the missionaries, lately employed in this State, have themselves collected more than half their stipulated allowance, in places where they have been labouring. Thus, relieving the societies employing them, of a considerable expense. It is confidently expected that additional missionaries would also be enabled to do the same.

Suppose then every Baptist church in South-Carolina, which is now favored with regular preaching, should come to the determination of supplying one missionary each, on the plan contemplated, at \$50 per month; the probability is, that the contributors would never be called upon to pay more than \$25 per month; and 100 persons contributing 25 cents each per month, would pay this sum. But many would cheerfully give a much greater sum, while very few would give less, though less would be acceptable. Should every supplied church adopt such a plan, we have only to count the number of such churches, to ascertain the whole number of missionaries that might go forth, "sowing precious seed."

It may be objected, that churches, which support pastors, ought not to be taxed to support the ministration of the Gospel in destitute churches—particularly as some of them have little disposition to assist themselves. To this objection it may be answered, that it is the only way to arouse careless churches to a sense of their duty; and, it is very probable, that, after enjoying the blessings of a preached Gospel, many of them will make strenuous efforts to have it stately administered on the Sabbath. It is pretty well known that some churches, hitherto content with a sermon once a month, are now anxious to have more regular preaching, and are disposed to do more than they have done, in a pecuniary point of view, for this purpose. This number may be considerably increased, by a little exertion on the part of these churches which experience the benefit of constant service on the Sabbath, and this they surely will not refuse.

It is nothing but right and proper that they should endeavour to supply others with the means which have had such a happy influence on themselves.

There are about 200 Baptist churches in South-Carolina, and near 100 preachers—so that every Sabbath half the churches are closed; and in many places, where the churches are thus shut up, there are no other denomination of Christians. What must be the state of society, thus bereft of the Gospel, it is easy to conceive.—Without the restraints which the regular administration of the Gospel would always afford, the Sabbath of the Lord must be profaned by the careless and unconcerned—and even professors themselves must become cool, and lose that fire of devotion which should ever warm and animate their bosoms. These things ought not so be; and the fault lies principally with those who have professed the Christian name, but have not properly maintained the Christian character. Their neglect to support ministers in that manner which society and religion requires, has caused a desolation and barrenness almost unexampled, and unless something is done, the cause of Christ will sink still lower in the Southern section of our country. A LAYMAN.

South-Carolina, Sept. 1, 1821.

SIERRA LEONE.—WEST-AFRICA.

[From the London Miss. Register, for July.]

Sir George R. Collier's Testimony to the rapid Improvement of the Colony of Liberated Negroes.

From a "Second Annual Report upon the Settlements on the Coast of Africa," by Commodore Sir George R. Collier, recently laid before Parliament, we extract with great pleasure, the following testimony:—

"The Colony of Sierra Leone has been so differently represented, so much has been urged against its rising prosperity, and proposals said to have been made for its abandonment, that I consider myself, as an impartial person, the one, from whom opinion and remarks may be expected; and when I declare, that I shall not swerve in any degree from the

plain and simple matter of fact, I trust I shall have full credit with their Lordships, for I can have no local interest to bias me in any way.

"The continued and increasing improvements of Freetown attracted my particular notice; and, added to my respect for the Governor, whose perseverance and indefatigable exertions, though almost unaided and unassisted in the great and laborious duties which he has to perform, had effected more than I had thought possible. For it is not merely to the improvements of Freetown, nor to the comforts of the residents, that Governor MacCarthy's mind is given; but likewise to the general increase of the Colony, by attending to the population from one extremity of this peninsula to the other, by protecting the untutored and ignorant African, and by giving the most patient consideration to his most minute grievances and wants.

"In my former Report, I observed, that, in public improvements, the persons under surveillance of the Law, might, I thought, be employed. I was glad to see these people engaged in clearing the ground in the immediate neighbourhood of Freetown, and in removing the grass and indigo from the streets of the town; a measure which, if persevered in with care and attention, cannot fail to be highly beneficial to the general health of the community; for after a heavy fall of rain, and the sun striking on the ground with its vertical power, the vapours from the vegetable matter overrunning the streets is so perceptible, that, in drawing breath, I have felt that I was inhaling a vapour, which I could but compare to gas from coal.

"I cannot better mark the rapid vegetation of Sierra Leone, than by noticing the following circumstance. When at Sierra Leone in January 1819, in an unoccupied lot of ground in Freetown, where two or three small trees had just sprung up, (seed-

lings of the last year,) I was induced, from curiosity, to measure and mark them in a particular way. On my return this year, I observed the trees thus marked still standing; but their extraordinary increase made me doubt my own correctness: my initials on the bark, however, removed all doubt: they had grown up large trees, and were at least four times their former diameter.

"Stone and brick buildings are now succeeding the wooden houses and crazy huts, of which, in former days, Freetown was composed: and the improvement by bridges of stone, over the rough and craggy watercourses which the torrents have formed, is very considerable.

"A Reservoir is now forming for affording a more ready supply of water to men of war and shipping, without interrupting the demand for the town. This, as in my former Report I observed, was much wanted: still, an additional conductor to this supply from the town must be prepared, if Freetown continues to increase as rapidly as it has done since I have had opportunities of making any observations upon it.

"The Defensive Works have been put into an excellent state: and some of the houses for the accommodation of the various servants of the Colony are nearly completed; and not only with a marked attention to neatness, but to the personal comforts of individuals destined to occupy them.

"The Church, though a work of great labor, is going on with spirit and perseverance; but some time must elapse ere it can be opened. The Barracks of the Officers have been much improved; and a Commissariat-Store is constructing, which will shortly be finished.

"The manner in which the Public Schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the Scholars proves the aptitude of the African, if moderate pains be taken to instruct him.

"I have attended Places of Public Worship in every Quarter of the Globe, and I do most conscientiously declare, never did I witness the Ceremonies of Religion more piously performed or more devoutly attended to, than in Sierra Leone."

ERRATA.

P 450 7th line from bot. for prisoners r prisoner's
451 8 for new read now
452 1 for commence read convince
453 1 insert a dash after self-convicted
ib. 1 bot. line for calmy r balmy
454 9 for contrymen r countrymen
456 4 fr. bot. for unreserving r unreservedly

460 10 from bot. for montebank r mountebank
462 6 line for when read where
465 7 for announce read declare
472 7 fr. bot. after patriotism insert !
483 3 fr. bot. for apostles read apostle's
485 16 after faithful insert ,
487 16 from bot. for heinous r heinous